

THE KEYS TO HAPPINESS

Imām Ibn Al-Qayyim
Zād al-Ma'ād

Explanation by
Shaykh al-‘Allāmah Muḥammad Amān al-Jamī

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Table of Contents

Biography of <i>Imām</i> Ibn al-Qayyim	7
Biography of Shaykh al-‘Allāmah Muḥammad Amān	12
The Words of <i>Imām</i> Ibn al-Qayyim	20
<i>Tawḥīd</i> is the Greatest Cause of Happiness	24
Polytheism is the Source of Misery	40
The Light of Faith	41
Lessons from Ibn Taymīyah’s Incarceration	43
Focusing on the Abode of Eternity	45
Knowledge is from the ways to Achieve Happiness	53
Ignorance is from the Causes of Misery	54
Turning to Allāh Repentantly	63
To Focus On Pleasing Allāh	67
Turning Away From Allāh is a Cause of Misery	72
Torment is a Consequence of Loving Other than Allāh	76
A Diagnosis of the Sicknesses of the Heart	79
Constant Remembrance of Allāh is a Key to Happiness	80
Benevolence to the Creation is a Key to Happiness	83
Courageousness is a Cause of Happiness	88
Temporary Happiness will Vanish	93
Refraining From Harmful Excesses is a Key to Happiness	99
Loving The Prophet	110



TRANSLITERATION CHART

Isolated	Roman	Name
ا	' / ā / * / **	'alif
ب	b	bā'
ت	t	tā'
ث	th	thā'
ج	j	jīm
ح	h	hā'
خ	kh	khā'
د	d	dāl
ذ	dh	dhāl
ر	r	rā'
ز	z	zāy
س	s	sīn
ش	sh	shīn
ص	ṣ	ṣād
ض	ḍ	ḍād
ط	ṭ	ṭā'
ظ	ẓ	ẓā'
ع	'	'ayn
غ	gh	ghayn
ف	f	fā'
ق	q	qāf
ك	k	kāf
ل	l	lām
م	m	mīm
ن	n	nūn
ة / هـ	h / t / ***	tā' / hā' / ta marbūṭah
و	w / ū	wāw
ي	y / ī	yā'
ى	ā	alif maqṣūrah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translator's Introduction

All praise is due to Allāh who said,

﴿طه ١﴾ مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ ﴿٢﴾

“Ṭa, Ha. We have not sent down to you the Qur'an that you be distressed.” [Ṭaha: 1-2]

And who said,

﴿وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾﴾

“And that it is He who makes [one] laugh and weep.”
[Al-Najm: 43]

And who said,

﴿فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾﴾

﴿١٢٣﴾

“Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.” [Ṭaha: 123]

And who said,

﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ

الْقِيَامَةِ أَعْمَى﴾ (١٢٤)

“And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.” [Taha: 124]

And may the peace and blessings be upon His Messenger, his family, all of his companions and whoever follows them in righteousness until the Day of Resurrection.

About this book:

1. The original text is a passage taken from the classical work of Imām Ibn al-Qayyim titled ‘*Zād al-Ma‘ād*’.
2. The text was explained by al-‘Allāmah Muḥammad Amān al-Jamī in a series of lectures.
3. The arrangement of this book is based on the *Dār Sabīl al-Muminīn* print (2009). However it should be noted that a transcription available online was also utilized, as there were a few printing errors in the aforementioned print.
4. Any footnotes added by the translator have been identified by [TN].

Biography of Imām Ibn al-Qayyim (رحمہ اللہ)¹

His Name

This *Salafī* Imām became well-known with the title Ibn Qayyim al-Jawzīyah because his father was the principal of the school al-Jawzīyah in Damascus. As for his name, it is: Shams al-Dīn, Abū ‘Abdullāh, Muḥammad bin Abū Bakr bin Ayyūb al-Zarī (an ascription to Azra’ which is in the south of Syria), then Dimashqī, Ḥanbalī.

Date of Birth

He was born on the 7th of Ṣafar in the year 691H (1292 CE) and was raised in a house of knowledge and excellence and this offered him the chance to take knowledge from the senior scholars of his time, at a time when the various sciences (of knowledge) had flourished.

His Teachers

He studied under al-Shihāb al-Nābilisī, Abū Bakr bin ‘Abd al-Daayim, al-Qādī Taqī al-Dīn Sulaimān, ‘Īsaa al-Mut‘im, Fāṭimah Bint Jawhar, Abū Naṣr Muḥammad bin ‘Imād al-Dīn al-Shairāzī, Ibn Maktūm, al-Bahaa’ bin ‘Asākir, ‘Alaa al-Dīn al-Kindī, Muḥammad bin Abū al-Faṭḥ Ba‘labkī, Ayyūb bin al-Kamāl and al-Qādī Badr al-Dīn bin Jamā‘ah.

He took the knowledge of the laws of inheritance from Ismā‘īl bin Muḥammad and read the Arabic language to Abū al-Faṭḥ Ba‘labkī and al-Majd al-Tūnisī. He studied fiqh with a group of scholars, amongst them Ismā‘īl bin Muḥammad al-Harrānī. He took Uṣūl (fundamental issues regarding creed etc.) from al-Safī al-Hindī. As for his greatest teacher and his Shaikh whom he accompanied for 17 years from the years of his life,

¹ This biography was compiled by the noble brother Amjad Rafiq.

and who left the greatest impact upon him, then that is the Imām, the Mujaddid, Taqī al-Dīn Ibn Taymīyah.

He (Ibn al-Qayyim) took the same methodology as him and traversed his path in waging war against the People of Innovations and Desires and those who deviated from the religion.

His Students

As for his own students, then they are many. Amongst them, his son 'Abdullāh, Ibn Kathīr, the author of *al-Bidāyah Wa al-Nihāyah*, and the Imām and *Hāfiẓ*, 'Abd al-Raḥmān bin Rajab al-Baghdādī, al-Ḥanbalī, the author of *Ṭabaqāt al-Ḥanābilah*, and also Shams al-Dīn Muḥammad bin 'Abd al-Qādir al-Nābilī.

Historical Perspective of His Era

Ibn al-Qayyim lived in a time in which there was strife and internal confusion and chaos, as well as an external threat which was menacing the Islamic state. For this reason, he used to order for the rejection of separation and disunity and holding fast to the Book of Allāh and the Sunnah of His Messenger (ﷺ).

Amongst his goals was returning to the fountains of the original (and pure) religion and purifying it from innovations and desires. So he called for the destruction of the *madhhab* of *taqlīd* (blind-following) and a return to the *madhhab* of the Salaf and traversing upon their way and methodology.

And because of this we see that he did not restrict himself to the Ḥanbalī *madhhab* and often he would take the opinion and view of one of the various *madhhabs* or perhaps he may have an opinion which conflicts the opinion of all the other *madhhabs*.

Therefore, his *madhhab* was *ijtihād* and the rejection of *taqlīd*. As a result of this he incurred great harm and was imprisoned along with his Shaykh,

Ibn Taymīyah, in the same prison, but in isolation from him. He was not released from the prison until after the death of the Shaykh.

He took to teaching and giving verdicts for a number of years and (all) the people, without exception, benefitted from him. The scholars also testified to his knowledge and piety. Ibn Ḥajr said about him: “He had a courageous heart, was vast in knowledge and was well acquainted with the differences (of opinion) and the *madhāhib* of the *Salaf*.”

Shaykh al-Islām, Muḥammad bin ‘Alī al-Shawkānī said: “He restricted (himself) to the (most) authentic of evidences, and admired acting upon them. He did not depend upon opinion (*ra’i*), would overcome (others) with the truth and would not be harsh with anyone with respect to it.”

Ibn Kathīr said: “He was attached to occupying himself with knowledge, day and night. He would pray and recite the Qur’ān much and was of excellent character; he showed great affection and friendship. He would not be jealous or envious.”

Ibn Kathīr also said: “I do not know, in this time of ours, anyone in the world who worships greater than him. He used to have a particular manner with respect to the prayer. He would lengthen it a great deal, would extend its bowing and prostrating. Many of his associates would censure him at times but he would never return and leave alone this (action of his), may Allāh have mercy upon him.”

And Mullaa ‘Alī al-Qārī said: “And whoever investigates the book *Sharḥ Manāzil al-Sā’irīn* (i.e. *Madārij al-Sālikīn*), it will become plain and clear to him that both of them (meaning Ibn al-Qayyim and Ibn Taymīyah)

were amongst the most senior from Ahl al-Sunnah Wa al-Jamā'ah and amongst the Awliyā (of Allāh) of this Ummah."

Al-Hāfidh al-Suyūṭī said: "And he became one of the senior scholars in *tafsīr* (exegesis), *ḥadīth*, *uṣūl*, *furū'* (subsidiary matters) and Arabic language."

He authored and compiled in the field of *fiqh*, *uṣūl*, *siyar* (biography), history and the sciences of *ḥadīth*. Alongside this, he was a linguist, well-acquainted with grammar, and a poet. He had written much poetry.

His Death

He passed on to the mercy of His Lord at the latter time of 'Ishā, on the night of Thursday, 13th of Rajab in the year 751H (1350 CE) and was buried at the foot of Mount Qāsiyūn by Damascus.

He left behind many written works, amongst the most famous of which are:

1. Shifaa al-'Alīl
2. Miftāḥ Dār al-Sa'ādah
3. Zād al-Ma'ād fī Hadyi Khair al-'Ibād
4. Hādī al-Arwāḥ ilaa Bilād il-Afrāḥ
5. Ighāthah al-Lahfān fī Ḥukm Ṭalāq al-Ghaḍbān
6. Al-Jawāb Kāfi liman Sa'ala 'An Dawaa al-Shāfi
7. Madārij al-Sālikīn fī Manāzil al-Sā'irīn
8. Tahdhīb Sunan Abū Dāwūd
9. Al-Sawā'iq al-Mursalāh 'Ala al-Jahmiyyah wa al-Mu'aṭṭilah
10. Raf' Yadain fī al-Ṣalāh
11. Kitāb al-Kabā'ir
12. Ḥukm Tārik al-Ṣalāh
13. Al-Kalim al-Tayyib Wa al-'Amal al-Ṣāliḥ
14. Sharḥ Asmā al-Ḥusna
15. I'lām al-Muwaqqi'īn 'An Rabb al-'Ālamīn

May Allāh have mercy upon this great and notable *Imām*, benefit the world by him and elevate his position, rank after rank, in the Hereafter.

Biography of al-'Allāmah Muḥammad Amān Ibn 'Alī Jamī

His Name and Place of Birth

His name was Muḥammad Amān Ibn 'Alī Jamī 'Alī. His agnomen was Abū Aḥmad.

He was born in Ethiopia in the city of Harar, in the town of Ṭagā Ṭāb.

He was born in the year 1349H, according to his official papers.

His Studies in Ethiopia

The Shaykh grew up in the town of Ṭagā Ṭāb, and that is where he learned the noble Qur'ān. Once he completed the Qur'ān, he began to study the books of Fiqh according to the school of thought of Imām al-Shāfi'ī (rh). He also studied the Arabic language in the town of Ṭagā Ṭāb with Shaykh Muḥammad Amīn al-Harārī.

Then he left his town, as was the practice of the people of that region, and he travelled to another town where he met with Shaykh 'Abd al-Karīm, who would become his companion in his search for knowledge and his migration to Saudi Arabia. The bonds of Islamic brotherhood developed between the two of them.

The two of them would go to a Shaykh called Shaykh Mūsá and they studied with him *Nadhm al-Zubd* of Ibn Raslān. Then they studied the text of *al-Minhāj* with Shaykh Abādir, and they learned a number of branches of knowledge in this town.

They had a strong desire to travel to the blessed land of Makkah to learn and perform the obligation of Hajj. So they departed from Ethiopia and left for Somalia where they boarded a ship, which was headed to Aden.

During this trip they were faced with hardships and dangers both on sea and land.

[Once in Yemen] they walked to al-Ḥudaydah on foot. And this is where they fasted the month of Ramaḍān.

Then they travelled to Saudi Arabia and they passed by Ṣāmiṭah and Abū 'Arīsh, [where they waited] until they received permission to enter Makkah. All of this was done on foot.

When they were in Yemen, some of the Shaykhs residing there warned them against the Salafī call, which they referred to as al-Wahābīyah.

His Studies in Saudi Arabia

After the Shaykh performed the obligation of Hajj in the year 1369H, he started to seek knowledge in the circles of learning held in the vicinity of al-Masjid al-Haram. He benefited from the noble Shaykh 'Abd al-Razzāq Ḥamzah (رحمته الله), the noble Shaykh 'Abd al-Ḥaqq al-Hāshimī (رحمته الله), the noble Shaykh Muḥammad 'Abdullah al-Ṣomalī (رحمته الله) and others.

Whilst in Makkah he became acquainted with his eminence Shaykh 'Abd al-'Azīz Ibn Bāz (رحمته الله) and he accompanied him in his journey to Riyadh upon the opening of Islamic Educational institute. This was during the early seventies [according to the Islamic calendar].

Among his classmates during his secondary studies at the Educational Institute was Shaykh 'Abd al-Muḥsin al-'Abād and Shaykh 'Alī Ibn Mahnā, who was previously a judge in the higher court in Madīnah.

He regularly attended the various circles of knowledge in Riyadh. He benefitted immensely from the previous Muftī, the Jurist, who was grounded in the principles of jurisprudence, Shaykh al-'Allāmah Muḥammad Ibn Ibrahīm Āl al-Shaykh (رحمته الله) and he was affected by him.

He also stuck closely to the noble Shaykh 'Abd al-Raḥmān al-Afrīqī (رحمة الله), as well as Shaykh 'Abd al-'Azīz Ibn Bāz (رحمة الله), and he benefitted from his vast knowledge and noble character.

In Riyadh, he also took knowledge from the noble Shaykh Muḥammad al-Amīn al-Shanqitī (رحمة الله) and the noble Shaykh, and scholar of ḥadīth, Ḥammād al-Anṣārī (رحمة الله).

He was also influenced greatly by Shaykh 'Abd al-Razzāq 'Afīfī, even in his style of teaching, just as he benefitted from Shaykh al-'Allāmah 'Abd al-Raḥmān al-Sa'dī (رحمة الله), as they would communicate with one another by letter, bearing in mind that he did not study with Shaykh al-Sa'dī (رحمة الله).

He also learned from Shaykh al-'Allāmah Khalīl al-Harrās (رحمة الله) and was influenced by him, and he benefitted from the noble Shaykh 'Abdullah al-Qar'awī (رحمة الله).

His Academic Qualifications

He finished his secondary education at the educational institute in Riyadh and then he joined the college of Sharī'ah where he obtained his degree in the year 1380H (corresponding to 1961CE).

He then attained his Master's degree in Sharī'ah at the University of Punjab in the year 1974; and he went on to achieve his doctorate at Dār al-'Ulūm in Cairo.

The Scholars' Praise for him

In a letter written by the former Muftī of Saudi Arabia, Al-'Allāmah Shaykh 'Abd al-'Azīz Ibn Bāz (رحمة الله), dated 9/1/1418, no. 64, he said about Shaykh Muḥammad Amān,

“He is someone well-known to me for knowledge, virtue, correct creed, zeal in calling to Allāh (سُبْحَانَهُ وَتَعَالَى) and warning against innovations and misguidance. May Allāh forgive him, allow him to dwell in the spacious gardens of paradise and make his offspring upright. And may He gather us, you and him in His noble abode. Verily, He is all hearing and Near.”

Al-‘Allāmah Shaykh Ṣāliḥ al-Fawzān wrote in a letter dated 3/3/1418H,

“Shaykh Muḥammad Amān as I knew him: Verily, the students that possess the miscellaneous types of advanced degrees are many. However, very few of them benefit from their knowledge and are benefitted from.

Shaykh Muḥammad Amān is among the few scholars who have utilized their knowledge and their efforts to benefit the Muslims and call them to Allāh upon knowledge.

He did this through his lessons at the Islamic University, at the Prophet’s Maṣjid and during his travels to the other Islamic countries and inside of the Kingdom itself. [On these journeys] he delivered lessons and lectures in the different regions, calling to *Tawḥīd* and propagating the correct Islamic creed, directing the youth to the methodology of the rightly guided predecessors and warning them against the destructive principles and misguided calls.

Whoever does not know him personally should acquaint themselves with him through his beneficial books and numerous tapes, which contain a great amount of the immense knowledge and great benefit that he possessed.”

Al-'Allāmah Shaykh 'Abd al-Muḥsin al-'Abād, a teacher at the Prophet's masjid, said,

“I knew Shaykh Muḥammad Amān al-Jamī as a student in the Educational Institute in Riyadh and then as a teacher in the Islamic University of Madīnah, at the secondary level and then University level.

I knew him to possess sound creed and the correct methodology. He had great concern for clarifying the creed of the Salaf and warning against innovations in his lessons, lectures and written works. May Allāh forgive him, have mercy upon him and grant him an immense reward.”

Al-'Allāmah Shaykh 'Umar Ibn Muḥammad Fallātah (رحمته الله), a teacher at the Prophet's Masjid and former head of department at Dar al-hadith, wrote in a letter dated 8/2/1417,

“In general, he (رحمته الله) was truthful in his speech and ardent in his ascription to the *Madhhab* of Ahl al-Sunnah. He was determined in his call to Allāh through his speech and actions. He was mindful with his tongue, powerful in his clarification, and quick to become angry if the laws of Allāh were transgressed.

The gatherings he held in the Prophet's Masjid, his books that he would distribute, and his travels that he partook in all speak on his behalf.

I accompanied him on a journey and he was an excellent friend! And he accompanied al-'Allāmah Muḥammad al-Amin al-Shanqitī (رحمته الله), the author of *Adwā al-Bayān*

and other works, on a journey and he was also an excellent companion for him as well.

Journeys expose the true nature of men. He would not indulge in flattery, he would not be hypocritical, he would not argue nor would he debate.

If he possessed the proof, then he would exclaim it but if it contradicted what he held, then he would adopt it and return to it. This is the behavior of the believers, as Allāh (سُبْحَانَهُ وَتَعَالَى) said in His Book,

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ (٥١)

“The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful.” [Al-Nūr: 51]

I call upon Allāh (سُبْحَانَهُ وَتَعَالَى) as a witness to the fact that he (رَحِمَهُ اللَّهُ) fulfilled amply his responsibility in serving the religion and spreading the Sunnah of the leader of the Messengers. And he encountered a great deal of harm and faced a great deal of deception and trickery.

However, he was not dissuaded from this nor was he alarmed until he met Allāh. The last words he spoke were the testimony: None has the right to be worshipped except Allāh and Muḥammad is the Messenger of Allāh.”

Al-‘Allāmah Shaykh Muḥammad Marzūq al-Banna (رَحِمَهُ اللَّهُ) said about him,

“He was upon the best of that which we love from good manners, sound creed and good companionship. I ask Allāh to bestow upon him His mercy, to grant him His vast abode of paradise and to gather us as brothers, facing one another on thrones.”

Some of his Books and Works

The Shaykh authored several books and delivered many lectures and classes, which were transcribed and published before and after his death.

Below is a list of some of his most famous and highly regarded works:

- *Al-Sifāt al-Ilāhīyah Fī al-Kitāb Wa al-Sunnah al-Nabawīyah Fī Daw al-Ithbāt Wa Tanzīh*

This was one of the most beneficial books that the Shaykh authored.

- *Adwā ‘Alá Ṭarīq al-Da‘wah Ilá al-Islām*

This book contains a number of lectures, which explain the Salafī creed, and a discussion about the call in Africa. It also mentions the problems of the call and callers in this present time while providing suitable solutions to these problems. It also contains a refutation of the Šūfis.

- *Al-Muhāḍarah al-Difā‘īyah ‘An al-Sunnah al-Muḥammadiyah*

This was originally a lecture that he delivered in Sudan in 1383H. In this lecture he refuted the heretic Maḥmūd Ṭaha.

- *Haqīqat al-Dimuqratiyah Wa Annahā Laysat Min al-Islām*

- *Haqīqat al-Shūrā Fī al-Islām*

- *Al-'Aqīdah-al-Islāmiyah Wa Tārikhuḥā*

The Shaykh has numerous audio recordings where he explains a number of the classical texts of Islamic creed. A number of these explanations have been transcribed. May Allāh facilitate the accurate transcription of the remaining lessons.

Some of his Students

1. Dr. Rabī' Ibn Hādī al-Madkhalī
2. Shaykh Zayd Ibn Hādī al-Madkhalī
3. Dr. 'Alī Ibn Nāṣir al-Faqīhī
4. Shaikh 'Abd al-Qādir Ibn Ḥabīb Allāh al-Sindī
5. Dr. Ṣāliḥ Ibn Sa'd al-Suḥaymī

His Death

On Wednesday morning, the 26th of Sha'bān 1416H, he passed away (رحمه الله). The funeral prayer was prayed after Dhuhr and he was buried in the Baqī' al-Gharqad in the city of Madīnah. A larger number of people attended his funeral, among them were scholars, judges, students of knowledge and people from various walks of life.

The Text

٣١

الْبَيْتُ الْكِبَرُ

فصل في أسباب شرح الصدور

وحصولها على الكمال له ﷺ

فأعظم أسباب شرح الصدر: التوحيد، وعلى حسب كماله، وقوته، وزيادته؛ يكون انشراح صدر صاحبه، قال الله تعالى: ﴿أَمَّنْ نَرَجَّ اللَّهُ صِدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ نُّورِهِ﴾ [الزمر: ٢٢]، وقال تعالى: ﴿فَمَنْ يُرِدِ اللَّهُ أَن يَهْدِيَهُ فَمَنْ يَهْدِيهِ فَتَرَجَّ صِدْرُهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صِدْرَهُ ضَيِّقًا حَرِيًّا كَأَنَّمَا يَصَيِّدُ فِي السَّمَاءِ﴾ [الأنعام: ١٢٥].

فالهدى والتوحيد من أعظم أسباب شرح الصدر، والشرك والضلال من أعظم أسباب ضيق الصدر وانحراجه، ومنها: النور الذي يقذفه الله في قلب العبد، وهو نور الإيمان، فإنه يشرح الصدر، ويوسع، ويفرخ القلب، فإذا قُوِيَ هذا النور من قلب العبد، ضاق، وكريج، وصار في أضيق سجن، وأصعبه.

وقد روى الترمذي في «جامعه»، عن النبي ﷺ، أنه قال: «إِذَا دَخَلَ النُّورُ الْقَلْبَ؛ انْقَسَحَ وَأَنْفَسَحَ». قالوا: وَمَا عَلَامَةُ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قال: «الْإِنَابَةُ إِلَى دَارِ الْخُلُودِ، وَالتَّجَافِي عَنْ دَارِ الْغُرُورِ، وَالِاسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نَزْوِلِهِ»^(١) فيصيب العبد من انشراح صدره بحسب نصيبه من هذا النور، وكذلك النور الحسي، والظلمة الحسية، هذه تشرح الصدر، وهذه تضيقه.

ومنها: العلم، فإنه يشرح الصدر، ويوسع؛ حتى يكون أوسع من الدنيا، والجهل يورث الضيق، والحضر، والحبس، فكلما اتسع علم العبد؛ انشرح صدره واتسع، وليس هذا لكل علم، بل للعلم الموروث عن الرسول، وهو العلم النافع، فأمله أشرح الناس صدرا، وأوسمهم قلوبا، وأحسنهم أخلاقا، وأطيبهم عيشا.

(١) سيأتي ترجمته قريبا.

سُبْحَانَكَ اللَّهُمَّ رَبِّيَ الْأَعْلَى ﴿٣٢﴾

ومنها: الإنابة إلى الله سبحانه وتعالى، ومحبة بكل القلب، والإقبال عليه، والتسليم بعبادته، فلا شيء أشرح لصدر العبد من ذلك؛ حتى إنه ليقول أحياناً: إن كنت في الجنة في مثل هذه الحالة؛ فإني إذا في عيش طيب.

وللمحبة تأثير عجيب في انشراح الصدر، وطيب النفس، ونعيم القلب، لا يعرفه إلا من له جس به، وكلما كانت المحبة أقوى وأشد؛ كان الصدر أفسح وأشرح، ولا يضيق إلا عند رؤية البطالين الفارغين من هذا الشأن، فرويتهم قدى عينه، ومخالطتهم حتى روحه.

ومن أعظم أسباب ضيق الصدر: الإعراض عن الله تعالى، وتعلق القلب بغيره، والغفلة عن ذكره، ومحبة سواه، فإن من أحب شيئاً غير الله؛ عذب به، وسجن قلبه في محبة ذلك الغير، فما في الأرض أشقى منه. ولا أكسف بالآ، ولا أنكد عيشاً، ولا أتعب قلباً. فهما محبتان:

محبة هي جنة الدنيا، وسرور النفس، ولذة القلب، ونعيم الروح، وغداؤها، ودواؤها؛ بل حياتها، وقرة عينها، وهي محبة الله وحده بكل القلب، وانجذاب قوى الميل، والإرادة، والمحبة كلها إليه.

ومحبة هي عذاب الروح، وغم النفس، وسجن القلب، وضيق الصدر، وهي سبب الألم والنكد والعناء، وهي محبة ما سواه سبحانه.

ومن أسباب شرح الصدر: داوم ذكره على كل حال، وفي كل موطن، فللذكر تأثير عجيب في انشراح الصدر، ونعيم القلب، وللغفلة تأثير عجيب في ضيقه، وجسه، وعذابه.

ومنها: الإحسان إلى الخلق، ونفعهم بما يمكنه؛ من المال، والجاء، والنفع بالبدن، وأنواع الإحسان، فإن الكريم المحسن أشرح الناس صدراً، وأطيبهم نفساً، وأنعمهم

الْبَخِيلُ وَالْبَخِيلُ

قلبا، والبخيل - الذي ليس فيه إحسان - أضيق الناس صدرا، وأكثدهم عيشا، وأعظمهم مئنا وغما. وقد ضرب رسول الله ﷺ في «الصحیح» مثلاً للبخل والمتصدق: «كَمَثَلُ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيدٍ، كُلُّمَا هَمَّ الْمُتَصَدِّقُ بِصَدَقَةٍ؛ انْتَسَعَتْ عَلَيْهِ وَانْبَسَطَتْ؛ حَتَّى يَبْرُزَ نَبَاتُهُ، وَيُغْفَى أَكْرُهُ، وَكُلُّمَا هَمَّ الْبَخِيلُ بِالصَّدَقَةِ؛ لَزِمَتْ كُلُّ حَلْقَةٍ مَكَائَتَا، وَلَمْ تَتَسِعْ عَلَيْهِ»^(١). فهذا مثل انشراح صدر المؤمن المتصدق، وانفساح قلبه، ومثل ضيق صدر البخيل، وانحصار قلبه.

ومنها: الشجاعة، فإن الشجاع منشراح الصدر، واسع البطن، متسع القلب، والجبان: أضيق الناس صدرا، وأحصرهم قلبا، لا فرحة له ولا سرور، ولا لذة له ولا نعيم؛ إلا من جنس ما للحيوان البهيمي، وأما سرور الروح، ولذتها، ونعيمها، وابتهاجها، فمحرم على كل جبان؛ كما هو محرم على كل بخيل، وعلى كل معرض عن الله سبحانه، غافل عن ذكره، جاهل به، وبأسائه تعالى، وصفاته، ودينه، متعلق القلب بغيره.

وإن هذا النعيم والسرور؛ يصير في القبر رياضاً وجنة، وذلك الضيق والحصر؛ يقلب في القبر عذاباً وسجناً، فحال العبد في القبر؛ كحال القلب في الصدر، نعيماً وعذاباً وسجناً وانطلاقاً، ولا عبرة بانشراح صدر هذا لعارض، ولا بضيق صدر هذا لعارض، فإن العوارض تزول بزوال أسبابها، وإنا المعوّل على الصفة التي قامت بالقلب تُوجب انشراحه وحبه، فهي الميزان، والله المستعان.

ومنها بل من أعظمها: إخراج دَعَلِ الْقَلْبِ من الصفات المذمومة، التي تُوجب ضيقه وعذابه، وتحول بينه وبين حصول البر، فإن الإنسان إذا أتى الأسباب التي تشرح صدره، ولم يخرج تلك الأوصاف المذمومة من قلبه؛ لم يحظ من انشراح صدره

(١) مباني تخرجه.

سُبْحَانَكَ اللَّهُمَّ رَبَّ الْعَالَمِينَ

بطائل، وغايته أن يكون له مادتان تعتزّان على قلبه، وهو للمادة الغالبة عليه منها.
ومنها: ترك فضول النظر، والكلام، والاستماع، والمخالطة، والأكل، والنوم، فإن
هذه الفضول تستحيل آلاماً، وغموماً، وهوماً في القلب، تحضره، وتحبس، وتضيّق،
ويتعذب بها، بل غالب عذاب الدنيا والآخرة منها.

فلا إله إلا الله، ما أضيق صدر من ضرب في كل آفة من هذه الآفات بسهم، وما
أنكد عيشه، وما أسوأ حاله، وما أشدّ حصر قلبه، ولا إله إلا الله، ما أنعم عيش من
ضرب في كل خصلة من تلك الخصال المحمودة بسهم، وكانت همته دائرة عليها،
حائمة حولها.

فلهذا نصيب وافر من قوله تعالى: ﴿إِنَّ الْأَبْرَارَ لَفِي نَجْوٍ﴾ [الأنفطار: ١٣]، ولذلك
نصيب وافر من قوله تعالى: ﴿وَلَوْ أَنَّ أَهْلَ الْكِتَابِ لَفِي ضَلَالٍ﴾ [الأنفطار: ١٤] وبينهما مراتب
متفاوتة لا يحصيها إلا الله تبارك وتعالى.

والمقصود: أن رسول الله ﷺ كان أكمل الخلق في كل صفة يحصل بها انشراح
الصدر، واتساع القلب، وقرّة العين، وحياء الروح، فهو أكمل الخلق في هذا الشرح،
والحياء، وقرّة العين، مع ما خصّ به من الشرح الحسي، وأكمل الخلق متابعة له؛
أكملهم انشراحاً ولذة وقرّة عين، وعلى حسب متابعتهم ينال العبد من انشراح صدره،
وقرّة عينه، ولذة روحه ما ينال، فهو ﷺ في ذروة الكمال من شرح الصدر، ورفع الذكر،
 ووضع الوزر، ولاتباعه من ذلك بحسب نصيبهم من أتباعه، والله المستعان.

وهكذا لأتباعه نصيب من حفظ الله لهم، وعصمته إياهم، ودفاعه عنهم، وإعزازه
لهم، ونصره لهم؛ بحسب نصيبهم من المتابعة، فمستقل ومستكثر. فمن وجد خيراً؛
فليحمد الله، ومن وجد غير ذلك؛ فلا يلومنّ إلا نفسه.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Ways To Achieve Happiness And The Prophet's Perfect Actualization of These Matters¹

The greatest way to achieve happiness is *Tawhīd*. The happiness of a person's heart depends upon its perfection, strength and increase. Allāh, The Most High, said,

﴿أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ فَوَيْلٌ لِلْفُتَيْيَةِ
فَلَوْهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ﴾ (٢٢)

"Is he whose breast Allāh has opened to Islam, so that he is in light from His Lord (like one whose heart rejects it)? So, woe to those whose hearts are hardened against remembrance of Allāh! They are in plain error!" [Al-Zumar: 22]

And He, The Most High, said,

﴿فَمَنْ يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَن يُضِلَّهُ
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَٰلِكَ
يَجْعَلُ اللَّهُ الرَّجَسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾ (١١٥)

"And whomsoever Allāh wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray,

¹ [TN] This entire chapter is taken from the monumental work of *Imām* Ibn al-Qayyim (رحمته الله) titled *Zād al-Ma'ad* (2/22-27). Al-'Allāmah Muḥammad Amān al-Jamī will explain this passage in this treatise.

He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allāh puts the wrath on those who believe not.” [Al-An‘ām: 125]

Therefore, guidance and *Tawhīd* are from the greatest ways to achieve happiness, whereas *Shirk* and misguidance are from the greatest causes of misery and constriction.

From the affairs that cause happiness is the light that Allāh places in the heart of the servant, which is the light of *Īmān* (faith). Indeed, this brings happiness to the breast and expands it, and it brings joy to the heart.

If this light is lost from the servant’s heart, then it is miserable and annoyed and it ends up in the most distressful and difficult of prisons.

Al-Tirmidhī reports in his *Jāmi‘* from the Prophet (ﷺ) that he said,

إذا دخل النور القلب انفسح وانشرح. قالوا: وما علامة ذلك يا رسول
الله؟ قال: الإنابة إلى دار الخلود، والتجافي عن دار الغرور، والاستعداد
للموت قبل نزوله

“When light enters the heart it is dilated with joy and it is happy.” They asked, ‘What is the sign of this – O Messenger of Allāh?’ He said, “Focusing on the abode of eternity, shunning the abode of deceit and preparing for death before it arrives.”¹

So the servant will attain happiness depending upon his share of this light, just as actual light and actual darkness have an effect; the first brings happiness and the latter brings discomfort.

¹ This ḥadīth was not related by al-Tirmidhī. Rather, it was related by Ibn Jarīr (9/541), Ibn al-Mubārak in *al-Zuhd* (106) and others. Shaykh al-Albānī declared it to be *ḍa‘īf* in *al-Ḍa‘īfah* (no. 965).

From the ways to achieve happiness is knowledge, as it brings happiness to the heart and expands it until it is vaster than the world itself. Ignorance, on the other hand, brings anxiety, constriction and confinement. The greater the servant's knowledge, the happier and more vast his heart will be with joy.

However, this is not true for all types of knowledge. This is particular to the knowledge inherited from the Messenger (ﷺ). And this is beneficial knowledge. Those who possess this knowledge are the happiest of the people; they possess the most joyous hearts, they have the best of character and they have the most pleasant lives.

From the ways to achieve happiness is to turn to Allāh (سُبْحَانَهُ وَتَعَالَى) repentantly, to love Him with all of the heart, to focus on [pleasing] Him and to savor the delight through His worship. There is nothing happier to the heart of the servant than this.

To the extent that this type of person occasionally says, "If I am going to be in a similar state to this in paradise, then surely I will have a pleasant life." Love has an amazing effect on happiness, the contentment of the soul and the joy of the heart, but no one is aware of this except the one who has tasted this.

The stronger and more intense this love is, then the happier and more dilated with joy the heart will be. He does not experience anguish except when he sees those who are idle and lax in this affair. Seeing them is sore to his eyes and mixing with them is feverish to his soul.

From the greatest causes of misery is turning away from Allāh (The Most High) the heart being attached to other than Him, heedlessness of His remembrance and loving others besides Him. Verily, whoever loves something other than Allāh will be tormented on account of this and his heart will be imprisoned with the love of this entity.

Nothing in the world brings more misery, nor a more evil state, nor a more uncomfortable life nor more fatigue to the heart than this.

There are two types of love:

[The first]: A love which is the paradise of the earth, joy of the soul, pleasure of the heart, and the bliss of the spirit, its nourishment and its medicine; rather, its life and its pleasure. This is to love Allāh alone, with all of the heart, and to direct the forces of affection, willpower, intent and love, all of them, to Him.

[The second]: A love which is the torment of the spirit, sadness of the soul, imprisonment of the heart and unhappiness of the chest. It is a cause of pain, sorrow and distress. And this is to love other than Allāh, the Exalted.

From the ways to achieve happiness is the constant remembrance of Allāh, at all times and in every situation. The remembrance of Allāh has amazing effects on the happiness and the delight of the heart, whereas heedlessness has serious effects that result in the misery, constriction and sorrow of the heart.

From the ways to achieve happiness is to show benevolence to the creation and to benefit them as much as possible with wealth, position, physical assistance and all forms of kindness. Indeed, the generous, kind person is the happiest of the people, the most cheerful of them and those with the happiest hearts.

Conversely, the stingy person, who lacks kindness, is the most miserable of the people, the one with the most depressing life and the one with the greatest sorrow and anxiety.

The Messenger of Allāh (ﷺ) gave the similitude of a stingy person and one who gives charity, as found in the *Ṣaḥīḥ*,

وقد ضرب رسول الله صلى الله عليه وسلم في الصحيح مثلاً للبخيل والمتصدق، كمثال رجلين عليهما جنتان من حديد، كلما هم المتصدق بصدقة اتسعت عليه وانبسطت، حتى يجر ثيابه ويعفى أثره، وكلما هم البخيل بالصدقة لزمت كل حلقة مكانها، ولم تتسع عليه.¹

“[The example of a miser and a giver of charity] is like the example of two people wearing two iron armors. When the giver of charity intends to give charity, the cloak becomes capacious till it covers his whole body to such an extent that it stretches his garments and covers his footprints. And when the miser wants to spend, it (the iron armor) sticks and every ring gets stuck to its place; he tries to widen it, but it does not become wide.”

¹ This ḥadīth has been related by Bukhārī (3/241) and Muslim (no. 1021),

"مَثَلُ الْبَخِيلِ وَالْمُنْفِقِ كَمَثَلِ رَجُلَيْنِ، عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ، مِنْ تُدْبِيهِمَا إِلَى تَرَاقِيهِمَا، فَأَمَّا الْمُنْفِقُ فَلَا يُنْفِقُ إِلَّا سَبْعَتْ. أَوْ وَفَرَتْ. عَلَى جِلْدِهِ حَتَّى تُخْفِيَ بَنَانَهُ وَتَعْفُو أَثَرَهُ، وَأَمَّا الْبَخِيلُ فَلَا يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلَّا لَرِفَتْ كُلُّ حَلْقَةٍ مَكَانَهَا، فَهُوَ يُوسِعُهَا وَلَا تَتَّسِعُ"

“The example of a giver of charity and a miser is like the example of two people who have two iron armors on them from their breasts to their collar bones, and when the giver of charity wants to give in charity, the armor becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints (wipes away his tracks). And when the miser wants to spend, it (the iron armor) sticks and every ring gets stuck to its place and he tries to widen it, but it does not become wide.”

This is the similitude of the happiness of the believer who gives charity and the dilation of his heart with joy compared to the misery of the miser and the incarceration of his heart.

From the ways to achieve happiness is courageousness. The brave individual is happy, in a pleasant state of mind and has a content heart. The coward is the most miserable of people and the one with the most constricted heart.

He does not experience any delight or happiness, nor enjoyment or bliss except in the same way as bestial animals. As for the joy of the soul and its enjoyment, happiness and bliss. It is also forbidden for every coward just as it is forbidden for every miser, for every individual who turns away from Allāh (سُبْحَانَهُ وَتَعَالَى), for the heedless of the remembrance of Allāh, for the one who is ignorant about Allāh, His names (سُبْحَانَهُ وَتَعَالَى), His attributes and His religion and for the one whose heart is attached to other than Him.

Verily, this happiness and bliss becomes a garden and a paradise in the grave, while this misery and anxiety becomes a torment and a prison in the grave. The state of the servant in the grave is like the condition of the heart in the chest, as it pertains to delight and torment, and imprisonment and liberty.

Happiness that is caused by a temporary catalyst is of no significance nor is the misery caused by a temporary catalyst, as these temporary states cease with the disappearance of their causes. What really matters is the trait that is established within the heart, which causes its happiness or misery. This is the criterion – and Allāh's aid is sought.

From the ways to achieve happiness – and this is from the greatest causes – is to rid the heart of corruption, which are the unpraiseworthy characteristics that cause its misery and torment and prevent it from recovery and full health. So the person who executes the means to achieve happiness but does not rid his heart of these ignoble characteristics will not successfully attain happiness.

The situation is one where there are two factors touching his heart and the heart will be affected most by whichever of the two dominates.

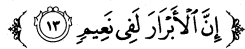
From the ways to achieve happiness is to refrain from the excessive (unrestrained) gaze, excessive talk, excessive listening, excessive socializing, excessive eating and excessive sleeping. Verily, these excesses bring pain, anxiety and sorrow to the heart; they constrict, imprison and cause it misery.

Thus, the heart is tormented through these things. Rather, the majority of the torment of this world and the hereafter is a consequence of these excesses.

None has the right to be worshipped in truth except Allāh! How miserable is the one who has a significant share of each of these vile traits, how unhappy is their life, how evil is their state and how constricted is their heart?

None has the right to be worshipped in truth except Allāh! How happy a life does the one who has a significant share of these praiseworthy qualities live – someone whose zeal and determination rotates and revolves around these causes [of happiness]?

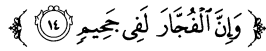
The latter will enjoy a large share of His Saying:



“Indeed, the righteous will be in pleasure.”

[Al-Infīṭār: 13]

The former will have a large share of His Saying:



“And indeed, the wicked will be in Hellfire.”

[Al-Infīṭār: 14]

Between the two of them there are a number of distinctly different levels – none has knowledge of their exact number except Allāh.

The meaning thereof is that the Messenger of Allāh (ﷺ) is the most complete of the creation in every quality that results in happiness, dilation of the heart with joy, and in the delight and life of the spirit.

Therefore, he is the happiest of the creation with this form of happiness, life and delight, along with the perceptible happiness that was unique to him.

Those that follow him the most from the creation will experience the greatest happiness, delight and pleasure; and the happiness, delight and pleasure of the spirit that they realize will depend upon the extent of their adherence to him (ﷺ). He was the epitome of happiness, high repute and being free of encumbrance.

His followers will have a portion of this depending upon the extent that they follow him – and Allāh’s aid is sought. Similarly, his followers will have a share of Allāh protecting, guarding and defending them; and Him giving them honor and victory, depending on the level of their adherence [to the Prophet]. In light of this, some will receive more than others.

Whoever finds good, then they should praise Allāh. Whoever finds other than that, then they should only blame himself.

Tawhīd Is The Foundation Of Happiness

“The greatest way to achieve happiness is *Tawhīd*. The happiness of a person’s heart depends upon its perfection, strength and increase. Allāh, The Most High, said,

﴿أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِٖٓ ۖ فَوَيْلٌ لِلنَّفْسِیَّةِ

﴿۲۲﴾ قُلُوبِهِم مِّن ذِّكْرِ اللَّهِ ۖ أُولَٰئِكَ فِي ضَلَالٍ مُّبِیْنٍ﴾

“Is he whose breast Allah has opened to Islam, so that he is in light from His Lord (like one whose heart rejects it)? So, woe to those whose hearts are hardened against remembrance of Allah! They are in plain error!” [Al-Zumar: 22]

And He, The Most High, said,

﴿فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَن يُرِدْ أَن يُضِلَّهُ

يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا ۖ كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ۚ كَٰذَٰلِكَ

يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾ ﴿۱۲۵﴾

“And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not.” [Al-An‘ām: 125]

Therefore, guidance and *Tawhīd* are from the greatest ways to achieve happiness, whereas *Shirk* and misguidance are from the greatest causes of misery and constriction.”

All praise is due to Allāh; and the peace and blessings upon the Messenger of Allāh, his family and his companions. To proceed:

Al-'Allāmah Ibn al-Qayyim said,

“The greatest way to achieve happiness is through *Tawhīd*. The happiness of a person's heart depends upon its perfection, strength and increase.”

Explanation¹

Tawhīd can weaken and strengthen in the servant's soul and it can increase and decrease. This is because the basis of *Tawhīd* is belief in Allāh and singling Him out with all worship and to single Him out with His names and attributes, along with singling Him out with His Lordship. And the people are of different levels in their actualization of this *Tawhīd*.

Therefore, the happiness of a person depends upon the perfection of this *Tawhīd*, its strength and increase. This is something that every person acknowledges about his own self: an increase in *Īmān* and decrease in *Īmān*, the strength of *Īmān* and the weakness of *Īmān* and the strength of *Tawhīd* and the weakness of *Tawhīd*. If a person was to scrutinize his condition at all times, then he would recognize this.

These are states that can befall all of the people, because strength and weakness have causative factors. The causes for the weakening of *Tawhīd* and its decrease; and the weakening of *Īmān* and its decrease are acts of disobedience and turning away from Allāh (شُجَاعَةٌ وَعَقَالٌ).

¹ [TN] For the sake of clarity I will highlight the commentary of Shaykh Muḥammad Amān al-Jamī (رحمته الله) under the heading 'explanation'.

The causes for the strengthening of *Tawhīd* and the strengthening of *Īmān* and the increase of *Tawhīd* and the increase of *Īmān* are acts of obedience and compliance, if they are performed in accordance to what the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came with.

We mention the strength and weakness of *Īmān* along with the strength and weakness of *Tawhīd* because *Īmān* – the reality which is present within the soul – is in essence glorification of Allāh (سُبْحَانَهُ وَتَعَالَى), love of Him and reverence of His commands.

These factors result in Allāh being singled out with all worship and the abandonment of everything besides Him, Him being singled out with His names and attributes and Him being singled out with His Lordship. This is *Īmān*.

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿أَمَّنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ ۚ فَوَيْلٌ لِلْقَاسِيَةِ
فُلُوهُمْ مِنْ ذِكْرِ اللَّهِ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُبِينٍ﴾ (٢٢)

“Is he whose breast Allah has opened to Islam, so that he is in light from His Lord (like one whose heart rejects it)?”

The one whom Allāh expands his breast to accept Islām, then verily Allāh has enlightened his heart; and he will worship Allāh as if he sees Him due to the intensity of his consciousness [of Allāh] and he will be graced to find solace with Allāh.

If he is affected by humanistic flaws, and this is inevitable, then he senses a feeling of loneliness and thus flees to Allāh to liberate himself from the evil of his soul and desires.

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَٰلِكَ
يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾ (١٢٥)

“And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not.” [Al-An‘ām: 125]

Guidance Is Of Two Types

“So whoever Allāh wants to guide,” meaning whoever Allāh wants to guide with the two types of guidance:

1. The guidance of clarification, direction and instruction.
2. The guidance of success and inspiration.

Allāh expands his chest to [accept] Islām. So he loves Islām and is delighted with it, which is submission and surrender [to Allāh]. He finds himself loving Islam, loving religiosity and loving uprightness.

If the servant recognizes from himself these ideals, then this means that Allāh has expanded his chest to [accept] Islam and He has guided him.

This is the guidance of clarification, direction and instruction, which is followed by the guidance of success and inspiration, such that Allāh grants him success to perform righteous actions, be sincere and follow His Messenger (ﷺ) in these deeds. No actions are accepted unless two prerequisites are both met:

- i. To sincerely perform the action for Allāh in a way where it is not corrupted by showing off, the love of fame, prestige and prominence. However, he solely seeks with this the face of Allāh alone.
- ii. This action has to be in accordance to what the Messenger of Allāh (ﷺ) came with.

So Allāh grants him success to accomplish this.

Allāh's Abandonment Of The Servant

As for the one that Allāh misguides, withholds from him success, forsakes and does not assist him against his soul and the devil, then he makes his chest constricted and tight, as if he were climbing up to the sky.

This kind of person finds the execution of the commands and the leaving of the prohibitions to be extremely difficult. He does not find the ease to submit and act nor to refrain from the prohibitions.

Instead, he feels that these are stringent conditions, which restrict and thwart his freedom and humanity. He wishes to be at liberty. This is destruction.

If a person notices that he holds this ideology and adopts this position, then it is upon him to flee to Allāh so that He can liberate him from this. If Allāh allows him to successfully flee to Him in the face of these predicaments, then He has surely granted him success.

If Allāh does not grant him success, then he will go astray and he will perish. This is something that Allāh has always had knowledge of, and it is recorded with Him who will be granted success, who will be guided, who will act, whose chest He will expand to accept Islam and who loves Islām and its people. The opposite is also true. Allāh has always possessed knowledge of this and it was previously recorded in His Book.

However, we do not possess knowledge of this undisclosed secret. So we are required to act upon the apparent directives of the divine legislation and it is upon us to seek guidance from Allāh at all times, because this may be a reason for Allāh to rescue His servant from the troubles he is entangled in.

Furthermore, regular supplication and turning to Allāh is from the ways to attain happiness, as will come shortly.

**Guidance And Tawhīd Are From The Greatest
Ways To Achieve Happiness**

Ibn al-Qayyim (رحمته الله) said,

“Therefore, guidance and *Tawhīd* are from the greatest ways to achieve happiness.”

Explanation

Guidance, which is the opposite of misguidance, is to correctly follow [the Prophet]. Guidance is the opposite of misguidance and *Tawhīd* is the opposite of Shirk, with its two categories: major and minor. *Tawhīd* is from the greatest ways to achieve happiness.

A person will be happy if Allāh grants him success and thus he singles out Allāh with all worship and with His Lordship. *Tawhīd al-Rūbūbiyah* that is the *Tawhīd* affirmed by the *Fitrah* and reasoning, which legislation came to support, and was then followed by the command to single out Allāh with all worship (*Tawhīd al-ʿIbādah*).

Tawhīd al-Rūbūbiyah alone is not sufficient and is of no benefit. If a person was to single out the Lord of the whole of the creation and believe that He alone is the sole creator and sustainer, that He gives and withholds, He benefits and harms and He is able bring anything into existence and that he has no partners in any of this; if he singles out Allāh with this type of *Tawhīd* but he does not single Him out with worship, supplicating to other than Him, seeking rescue from other than Him, fearing other than Him with a fear that is unnatural, loving other than Him with a love that is unnatural and equating Him with one of His servants as it pertains to having knowledge of the unseen and control over the universe; and he singles out Allāh in His Lordship – as we mentioned – however, he practices these types of major Shirk, then this *Tawhīd* does not benefit him in the slightest.

Rather, with this type of *Tawḥīd* he does not enter Islām, let alone be considered from the allies of Allāh, as this *Tawḥīd* – *Tawḥīd al-Rūbūbiyah* – even Abu Jahl himself was not ignorant of it.

Abu Jahl and the likes of him used to single out Allāh in His Lordship. The reason that they were judged to be upon *Shirk* and disbelief and why their blood and wealth was declared lawful was because they did not single out Allāh with all worship. Instead, they associated partners with Allāh in worship.

This is a matter that the senior students of knowledge should know before the beginning students of knowledge, rather, it is obligatory for all the Muslims to know that it is incumbent to actualize the two types of *Tawḥīd*: *Tawḥīd al-ʿIbādah* and *Tawḥīd al-Rūbūbiyah*.

So if the servant actualizes this *Tawḥīd* and is then guided to follow the guidance of the Messenger of Allāh in this, then he will attain ultimate happiness.

**From The Greatest Causes Of Misery Is Associating
Partners (Shirk) With Allāh**

Shirk, as we have explained, and misguidance, as we have pointed out, is from the greatest causes of misery and discomfort.

Whoever attaches their heart to other than Allāh, fearing this, being scared of that, placing hope in Zayd, fearing Amr, swearing by Khalid and so on and so forth, then they have shared these [acts of worship] between the servants of Allāh.

He fears the Jinn and the humans. He does not single out Allāh with love, fervent desire and dread, and he follows everything he hears without searching for the guidance of the Messenger of Allāh so that he can follow him in the way he prays and in all of his acts of worship.

Hence, he does not restrict himself to the Prophetic guidance. Whoever is afflicted with this sickness has indeed been afflicted with the severest causes of misery and discomfort.

He is constantly in a state of sorrow and anxiety because his love is shared, his fear is shared and his compliance is shared; he does not follow the [correct] path in his journey to Allāh. Therefore, he is constantly in a state of misery and discomfort. We ask Allāh to grant us and you wellbeing.

**The Light Of Faith Is Among The Greatest Causes
Of Happiness**

Al-‘Allāmah Ibn al-Qayyim (رَحِمَهُ اللهُ) said,

“From the affairs that cause happiness is the light that Allāh places in the heart of the servant, which is the light of Īmān (faith).”

Explanation

This light is only attained if one’s faith (Īmān) becomes strong. Īmān has a light, a taste and a sensation. A person can sense the taste of faith, he can find the sensation of faith and it is possible for his heart to be illuminated with the light of faith.

All of this will be attained if his faith is correct, not merely faith that is claimed. Rather, true faith, the presence of which is known to Allāh. As for us, then we discuss these matters, whereas Ibn al-Qayyim talks about them as an experienced person, who senses this within himself (رَحِمَهُ اللهُ).

Indeed, this light brings happiness to the chest, expands it and causes him to see the life of this world as worthless. He does not care about the beauties of this world, its bliss and torment or its problems. He does not perceive any of this to be of significance, because he is bound by the light of this faith and this light connects him with Allāh (سُبْحَانَهُ وَتَعَالَى).

“Indeed, this brings happiness to the breast and expands it, and it brings joy to the heart.”

As it relates to what is between him and Allāh, then he is always in a state of happiness and delight, even if it appears to the people that he is in a difficult predicament.

He may be in poverty, in discomfort, or the enemies may have overpowered him, as occurred to many of the rectifiers from the

Messengers and the heirs of the Messengers. Allāh often tested them by empowering their enemies against them, but even during these times they perceived within themselves the love of Allāh and delight.

**The State Of Ibn Taymīyah During His Days Of
Incarceration, Exile And Torture**

It is narrated that his Shaykh al-‘Allāmah al-Imām Ibn Taymīyah (رحمته الله), when he was being tortured, exiled and imprisoned, said,

“My Paradise is in my chest. What can my enemies do to me? My exile is a journey, my imprisonment is an opportunity to be alone and my murder is martyrdom.”¹

Can one’s enemies do anything more than that?!

There are only 3 possibilities, and no other: either for a person to be exiled, imprisoned or killed. In all of these three predicaments he is in paradise. He said, or someone else known for scholarly research and critique:

“The servant will not enter the paradise of the hereafter,
until he enters the paradise of this world.”

Meaning, until he finds pleasure and happiness in the obedience of Allāh, in His worship and in solace with Him. As a result, all of the burdens of

¹ Ibn al-Qayyim said,

“I heard Shaykh al-Islām Ibn Taymīyah say, ‘Verily, in this world there is a paradise, whoever does not enter it will not enter the paradise of the hereafter.’

He said to me on one occasion,

‘What can my enemies do to me? My paradise and my garden is in my chest. Wherever I go they are with me and they never leave me. My imprisonment is an opportunity to be alone, my murder is martyrdom and my exile is a journey.’” *al-Wābil al-Ṣayyib*, p. 109.

this world will become trivial to him. He sees himself as if he is in paradise, and he resides in the life of this world, and after this he will enter the paradise of the hereafter.

**The Loss Of The Light Of Īmān From The Heart Is
A Cause Of Its Misery and Discomfort**

Al-‘Allāmah Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said,

“If this light is lost from the servant’s heart, then it is miserable and annoyed and it ends up in the most distressful and difficult of prisons.”

Explanation

It is possible, as it appears to the people, that a person is in bliss and enjoyment. However, as it pertains to that which is between him and Allāh, if this light is lost then he will be in a state of misery. What really matters from all of these traits is that which exists between the servant and his Lord.

As for the pleasures of this world that are achieved by an individual, then it is possible that these pleasures are attained by the enemies of Allāh from the disbelievers and are not attained by allies of Allāh (سُبْحَانَهُ وَتَعَالَى). So this is not the criterion.

To enjoy the luxuries of this world and for a person to live a life of affluence and comfort or a life of discomfort, all of this is not the criterion. This is not the topic of discussion; rather, what is fundamental is specifically the relationship between the servant and his Lord (سُبْحَانَهُ وَتَعَالَى).

Focusing On The Abode Of Eternity

Al-‘Allāmah Ibn al-Qayyim (رحمه الله) said,

“Al-Tirmidhī reports in his Jāmi‘ from the Prophet (صلى الله عليه وسلم) that he said,

“When light enters the heart it is dilated with joy and it is happy.”¹

Explanation

A person knows this about their own self and others may notice it through circumstantial indicators and through the behavior of the servant.

“They asked,

“What are the signs of this, O Messenger of Allāh?”

He (صلى الله عليه وسلم) replied,

“Focusing on the abode of eternity.”

This is a sign by which a person is known. You find them possessing this focus and disposition and frequently repenting to Allāh and turning to Him.

“Shunning the abode of deceit.”

¹ This ḥadīth was not related by al-Tirmidhī. Rather, it was related by Ibn Jarīr (9/541), Ibn al-Mubārak in *al-Zuhd* (106) and others. Shaykh al-Albānī declared it to be *ḍa‘īf* in *al-Ḍa‘īfah* (no. 965).

The luxuries of this world do not harm him because this is the abode of deceit. He takes from this world his provisions for the hereafter. Any luxuries of the world he attains he utilizes them as provisions for the hereafter. He is not deceived by them nor do they distract him from the worship of Allāh, from the obedience of his Lord, from following his Prophet (ﷺ) or from preparing for death before it arrives.

How does a person prepare for death?

The majority of the people of knowledge have mentioned in their books and treatises that preparing for death is through repentance, turning to Allah in penitence and scrutinizing one's previous record of actions, asking 'what have you done?'

Likewise, turning to Allāh, possessing a humble heart and being remorseful because you do not know in what state you will die. This results in fear along with happiness and pleasure.

The Servant Gathers Between Fear And Hope

It is incumbent for the servant to gather between fear and hope. He should not allow fear to overcome him until it reaches the level of despair and hopelessness; and he should not let hope overcome him until it causes him to be delusional.

However, on his journey to Allāh he gathers between hope and fear. He clings to this course and to this path. This is the way he prepares for death.

Happiness Is Dependent Upon The Amount of Light In The Heart

Al-‘Allāmah Ibn al-Qayyim (رحمته الله) said,

“So the servant will attain happiness depending upon his share of this light.”

Explanation

As mentioned earlier, the people vary in the strength and weakness of their faith, and this depends upon the strength and weakness of this light. This is a spiritual matter that a person can notice about their own self and others can perceive it through the signs that he mentioned and those that were mentioned in the ḥadīth.

He said,

“Just as actual light and actual darkness have an effect; the first brings happiness and the latter brings discomfort.”

Explanation

He wants to give a similitude for this using real light and real darkness. The first brings happiness and the latter brings discomfort. So if you are in a well-lit place like this and you required this light to read and benefit, then you would be at ease due to this visible electrical light. However, if you were in a dark room, then you would feel constricted.

This is an example of the effects of visible light on the people. So whoever is granted the light of Imān will attain happiness and be delighted. He will be favored so that he is content with Allāh and His obedience. And the opposite is also true.

Al-'Allāmah Ibn al-Qayyim (رحمة الله) continues,

“From the ways to achieve happiness is knowledge, as it brings happiness to the heart and expands it until it is vaster than the world itself. Ignorance, on the other hand, brings anxiety, constriction and confinement. The greater the servant’s knowledge the happier and more vast his heart will be with joy.

However, this is not true for all types of knowledge. This is particular to the knowledge inherited from the Messenger (صلى الله عليه وسلم). And this is beneficial knowledge.

Those who possess this knowledge are the happiest of the people, they possess the most joyous hearts, they have the best of character and they have the most pleasant lives.

From the ways to achieve happiness is to turn to Allāh (سبحانه وتعالى) repentantly, to love Him with all of the heart, to focus on [pleasing] Him and to savor the delight through His worship.

There is nothing happier to the heart of the servant than this. To the extent that this type of person occasionally says, “If I am going to be in a similar state to this in paradise, then surely I will have a pleasant life.”

Love has an amazing effect on happiness, the contentment of the soul and the joy of the heart, but no one is aware of this except the one who has tasted this. The stronger and more intense this love is, then the happier and more dilated with joy the heart will be. He does not experience anguish except when he sees those who are idle and lax in this affair. Seeing them is sore to his eyes and mixing with them is feverish to his soul.

From the greatest causes of misery is turning away from Allāh, The Most High, the heart being attached to other than Him, Heedlessness of His remembrance and loving others besides Him.

Whoever loves something other than Allāh will be tormented on account of this and his heart will be imprisoned with the love of this entity. Nothing in the world brings more misery, nor a more evil state, nor a more uncomfortable life and nor more fatigue to the heart than this. There are two types of love:

[The first is]: A love which is the paradise of the earth, joy of the soul, pleasure of the heart, and the bliss of the spirit, its nourishment and its medicine; rather, its life and its pleasure.

This is to love Allāh alone, with all of the heart, and to direct the forces of affection, willpower, intent and love, all of them, to Him.

[The second is]: A love which is the torment of the spirit, sadness of the soul, imprisonment of the heart and unhappiness of the chest. It is a cause of pain, sorrow and distress. And this is to love other than Allāh, the Exalted.

From the ways to achieve happiness is the constant remembrance of Allāh, at all times and in every situation. The remembrance of Allāh has amazing effects on the happiness and the delight of the heart, whereas heedlessness has serious effects that result in the misery, constriction and torment of the heart.

From the ways to achieve happiness is to show benevolence to the creation and to benefit them as much

as possible with wealth, position, physical assistance and all forms of kindness. Indeed, the generous, kind person is the happiest of the people, the most cheerful of them and those with the happiest hearts.

Conversely, the stingy person, who lacks kindness, is the most miserable of the people, the one with the most depressing life and the one with the greatest sorrow and anxiety. The Messenger of Allāh (ﷺ) gave the similitude of a stingy person and one who gives charity, as found in the *Ṣaḥīḥ*,

“[The example of a miser and a giver of charity] is like the example of two people wearing two iron armors. When the giver of charity intends to give charity, the cloak becomes capacious till it covers his whole body to such an extent that it stretches his garments and covers his footprints. And when the miser wants to spend, it (the iron armor) sticks and every ring gets stuck to its place; he tries to widen it, but it does not become wide.”

This is the similitude of the happiness of the believer who gives charity and the dilation of his heart with joy compared to the misery of the miser and the incarceration of his heart.

From the ways to achieve happiness is courageousness. The brave individual is happy, in a pleasant state of mind and has a content heart. The coward is the most miserable of people and the one with the most constricted heart. He does not experience any delight or happiness, nor enjoyment or bliss except in the same way as bestial animals.

As for the joy of the soul and its enjoyment, happiness and bliss, then it is forbidden for every coward just as it is forbidden for every miser. It is also forbidden for every individual who turns away from Allāh (سُبْحَانَهُ وَتَعَالَى), for the heedless of the remembrance of Allāh, for the one who is ignorant about Allāh, his names (سُبْحَانَهُ وَتَعَالَى), His attributes and His religion and for the one whose heart is attached to other than Him.

Verily, this happiness and bliss becomes a garden and a paradise in the grave, while this misery and anxiety becomes a torment and a prison in the grave. The state of the servant in the grave is like the condition of the heart in the chest, as it pertains to delight and torment, and imprisonment and liberty.

Happiness that is caused by a temporary catalyst is of no significance nor is the misery caused by a temporary catalyst, as these temporary states cease with the disappearance of their causes. What really matters is the trait that is established within the heart, which causes happiness or misery. This is the criterion – and Allāh's aid is sought.”

**Knowledge Is From The Ways To Achieve
Happiness**

Al-'Allāmah Ibn al-Qayyim (رحمه الله) said,

“From the ways to achieve happiness is knowledge.”

The definite ال article in the word العلم (knowledge) is referring to something particular, which is that well-known, renowned knowledge. And this is the beneficial knowledge that has been inherited from the Messenger of Allāh (صلى الله عليه وسلم).

Verily, this brings happiness to the heart and expands it, until it is more expansive than the world itself, because the servant is upon knowledge in his religion and upon knowledge in his journey to Allāh.

He is not unmethodical in his journey to Allāh, in his worship of Him, his obedience to Him and in his dealings with his Muslim brothers and the non-Muslims.

That is why he said,

“Until it is vaster than the world itself.”

This is because he knows how to live in this world, how to conduct himself with his Lord, how to deal with His allies and how to deal with His enemies. He knows everything that he is required to know.

Ignorance Is From The Causes Of misery

Al-'Allāmah Ibn al-Qayyim (رحمته الله) said,

“Ignorance, on the other hand, brings anxiety, constriction and confinement.”

Explanation

The ignoramus does not know the obligations due to Allāh, he does not know the right of Allāh, he does not know the right of the Messenger of Allāh (صلى الله عليه وسلم) and he does not know the rights of the servants of Allāh. He may direct to the servants of Allāh that which is purely the right of Allāh, due to his ignorance.

The ignoramus is ignorant of the essential affairs of the religion. It is not allowed for any Muslim male or female to be ignorant of the compulsory knowledge. This type of person will be in [a state of] misery, discomfort and confinement. He does not even know what will correct his own situation, and nothing rectifies the state of the servant like knowledge of His Lord.

The ignoramus does not know his Lord; the ignoramus follows anyone who screams. If someone says to him that Allāh is in my chest, as some of Sūfī orders state, he believes it.

If someone says to him that Allāh is in every place, he believes it. If someone said that the skies and the germs are Allāh, he believes it.

The ignoramus does not know his Lord as is required, he does not know his Prophet as required nor does he know what the Messenger of Allāh

came with as required. He is in a state of misery, and there is no misery, discomfort and constriction worse than this.

For this reason we advise our Muslim brothers to learn the essential knowledge of the religion.

Knowledge That It Is Not Allowed For Any Muslim To Be Ignorant Of

Knowledge is of two types:

Essential knowledge which it is not allowed for any Muslim to be ignorant of. That is why when Shaykh al-Islām, the reviver, the rectifier commenced his call he authored a concise treatise for the people, which they would make the people memorize – even the common folk.

They would make them memorize this in the Masājid and they would make the children memorize it in the homes. The reason for this is because this treatise, which is called the ‘The Three Fundamental Principles’, comprises of essential knowledge, which no Muslim can be ignorant of.¹

¹ [TN] Shaykh al-“Allāmah Muhammad Amān al-Jamī (may Allāh have mercy upon him) was asked:

Question:

“A student of knowledge asks how should he seek knowledge, how should he study the books that he is studying and how should he stick to the scholars?”

Answer:

“In summary, the smaller students of knowledge in this era have unfortunately been preoccupied; they have been preoccupied with *siyāsah* (politics) and they do not know the meaning of *siyāsah*. On many occasions the students approach me at my chair when I get ready to leave, here, in Riyadh and in Kharj, and I expect them to ask me knowledge related questions and surprisingly they ask me concerning political incitement (against the ruler), groups and ideologies. They have become preoccupied.

Whoever desires to seek knowledge should totally turn away from all manifestations of political incitement and they should start by memorizing the smaller books. They should begin with the three fundamental principles and

they should pay no attention to the rabble rousers who say: "Until when will we say: 'Know may Allāh have mercy upon you?' Will you say this until you die?"

When you die and you are in the grave you will be asked about that which you once used to mock: Who is your Lord? What is your religion? Who is your Prophet? You ridiculed this when you were living and you will be asked about that which you ridiculed when you are in your grave. The first thing that you will be asked about, the first thing is that which is contained within the three fundamental principles.

Pay no attention to this detrimental political incitement and memorize this small booklet because it contains *Tawḥīd*, (legislated) rulings, the actualization of the statement of *Tawḥīd*, the nullifiers of Islām and the four principles. Memorize them like you memorize *Fātiḥah*. Then review it with the students of knowledge so that they can explain it for you so that you can understand (what you have memorized).

I am certain that a student of knowledge who has understood the three fundamental principles, if he was sent as a caller to a non-Arab country with the three fundamental principles he would become like Ibn Taymīyah (i.e. in the eyes of the people). This is something that has been noticed. If you memorized this text and understood it and you spent some time amongst the Africans and Asians, if you explained to them the three fundamental principles then there you would be like Ibn Taymīyah.

But all praise is due to Allāh, their children in those places are now memorizing but they need someone to explain it to them. Therefore, do not allow them (i.e. the revolutionaries) and those who do not sincerely advise to cause you to waste this opportunity.

Memorize *Kitāb al-Tawḥīd*, *al-Bayqūnīyah* and forty ḥadīth, memorize these books. But here you have been preoccupied whereas the Muslim children in

Therefore, it is upon the students of knowledge and the rectifiers, who are spread throughout the world to rectify the situation and to nurture the people on the basics of knowledge, teaching them who is the Lord of the creation, their religion, their Prophet, the conditions of the prayer, the

Pakistan, India and Africa are memorizing these books with precision. With these two ears of mine I listened to some of the African youth memorizing the three fundamental principles, *Kashf al-Shubūhāt*, *Kitāb al-Tawhīd* and forty ḥadīth.

I stood in the class and listened to them; they are memorizing these texts like (they have memorized) *Fātiḥah*. This is because this political incitement has not reached there and they are upon *al-Fiṭrah* (the pure disposition Allāh created them upon). I ask Allāh to preserve them from what has affected many of the youth. So memorize these texts, and then review them with the Mashāyikh and the students of knowledge. Then you can move on to more detailed works and then more detailed works. Start with the smaller affairs of knowledge until you reach the major affairs of knowledge- if this expression is correct.

This is how the one who desires to seek knowledge gradually advances; and he should never listen to the commotion transpiring around him. A person may say to themselves: “Does this mean that you want us to isolate ourselves from the world we live and that we should not possess knowledge of current affairs?”

As for current affairs then listen to the radio and read the papers occasionally. Knowledge of the current affairs will come to you and you are walking down the street, you are in your car and you are in your house. Do not occupy (yourself with this) just learn (your religion). It is upon you (to seek) knowledge.” Source: *Al-Ajwibah al-Dhabīyah ‘Alā al-Asilah al-Manhajīyah*.

obligations of the prayer, the pillars of the prayer, the meaning of Lā ilāha illa Allāh and the nullifiers of Islām.

These are matters that no Muslim is allowed to be ignorant of. Whoever is ignorant of these things, then his Islam is in severe danger; his Islām is based upon the blind-following of others and his faith is based upon this as well, which does not benefit nor help. So this person is in misery and constriction.

We ask Allāh for beneficial knowledge and for actions that are accepted by Him (سُبْحَانَهُ وَتَعَالَى).

Al-'Allāmah Ibn al-Qayyim (رحمته الله) said,

“Ignorance, on the other hand, brings anxiety, constriction and confinement.”

Explanation

This is something observed. The ignoramus recognizes this about himself, the ignoramus who knows from himself this kind of ignorance.

It is utter stupidity to not hasten to learn. Learning in this time is easier than any time that has passed. Knowledge has entered your home through cassette tapes and the radio; matters pertaining to knowledge and Islamic edicts have come to you.

Whoever falls short in this time, from the men and women, is surely negligent. They do not have the smallest excuse wherever they are. Even the Muslim who lives in the non-Muslim lands, knowledge reaches him there.

The Level Of Happiness Depends Upon The Depth Of A Person's Knowledge

Al-'Allāmah Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said,

“The greater the servant's knowledge the happier and more vast his heart will be with joy.”

Explanation

If a person surpasses the essential knowledge and they continue to study and their knowledge increases about issues of creed, the Sharī'ah and the rulings and regulations, then they will be happy and their chest will expand [with joy].

Al-'Allāmah Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said,

“However, this is not true for all types of knowledge.”

Explanation

This is because knowledge is understood in the Arabic language to mean understanding, and this encompasses all types of knowledge. However, the knowledge that is the topic of our discussion is not centered on all types of knowledge.

Rather, it is concerning the knowledge that is inherited from the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), knowledge through which you know Allāh, know the religion of Allāh and know the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and knowledge through which you know the hereafter and how to prepare for it.

This does not mean that it is impermissible to learn other types of knowledge. No. Learn this type of knowledge first and then learn any

knowledge that will benefit you in this life and the hereafter, as long as it is not detrimental.

It is possible that certain types of knowledge of the world carry a specific benefit or a temporary limited benefit, but this knowledge is beneficial and valuable, which no one, ever, can do without.

Al-'Allāmah Ibn al-Qayyim (رحمه الله) said,

“Those who possess this knowledge are the happiest of the people.”

Explanation

The people of knowledge are “the happiest of the people, they possess the most joyous hearts, they have the best of character and they have the most pleasant lives.”

From The Ways To Attain Happiness Is To Turn To Allāh Repentantly

Then al-‘Allāmah Ibn al-Qayyim (رحمة الله) said,

“From the ways to attain happiness is to turn to Allāh
repentantly.”

Explanation

Turning to Allāh repentantly is from the ways to attain happiness and “to love Him with all of one’s heart.” So that you do not have a beloved one in your heart besides Him. You should not love anyone with Allāh. It is prohibited for a heart to combine the love of Allāh with the love of others besides Him.

There are Two Types of Love

1. Loving for the sake of Allāh.
2. Loving others along with Allāh.

It is forbidden and impermissible for you to fall into loving others along with Allāh and to combine in your heart the love of Allāh with the love of a beloved one whom you love like you love Allāh, glorify like you glorify Allāh; and whom you fear, hope for and are conscious of, believing that they are present at all times and know everything about you.

No one possesses these attributes other than the Lord of the whole of the creation. If your Shaykh, Imām or the leader of your Ṣūfī order is beloved to you in this way and you direct to him this type of love, which has penetrated your heart along with the [love] of Allāh, and you glorify and

fear him, then you have committed major Shirk, as you have associated partners with Allāh.

This is not forgiven except through repentance and until you expel this beloved thing from your heart, and until the only one beloved in your heart is Allāh alone without any partners.

As for the one who loves his Shaykh or his leader like he loves Allāh, glorifying them as he glorifies Allāh – and it is possible that he even believes that they possess knowledge of the unseen, that they harm and benefit and that they should be feared – then he is a *Mushrik* (polytheist), committing major Shirk.

Another type of love is natural love: you love your child, your family and your wealth. This is natural love and it does not involve humility and submission; it is not detrimental and it is not the love of worship.

There is also an extremely beneficial type of love for you and this is to love for the sake of Allāh. For you to love the allies of Allāh and people who you believe to possess righteousness, piety and uprightness. And you love them for no other reason except that he is an ally from the allies of Allāh and a righteous servant of Allāh whom is loved by Allāh.

So you love him because he loves Allāh. This is a righteous action. That is why if two individuals love one another for the sake of Allāh and they meet upon this love and depart upon it, then they will be from those whom Allāh shades with His shade on a day when there is no shade except His.¹

Therefore, make a distinction [between the different types of love]. The issue of love is a very important matter. It is incumbent that the students

¹ As found in the ḥadīth related by Bukhārī (no. 660) and Muslim (no. 1031).

of knowledge study this subject, as associating partners with Allāh in this matter is very dangerous indeed.

That is why Ibn al-Qayyim (رحمهُ اللهُ) said,

“To love Him with all of one’s heart” as we previously explained and “to turn to him.”

Explanation

Do not turn except to Him and do not incline with your heart to anyone other than Him.

Ibn al-Qayyim (رحمهُ اللهُ) said,

“To savor the delight of His worship.”

Explanation

To sense pleasure and ease in His worship. This is if you single out Allāh alone, but if you worship others besides Allāh you will not find this delight and ease in His worship. Instead, you will be in a state of anxiety.

If you fear Allāh and you fear other than Allāh, then it is probable that your devil will further [mislead] you and say,

“If you fall short in fulfilling the rights of Allāh, then this is inconsequential because Allāh is the Oft-Forgiving, the Most Merciful. However, if you fall short as it relates to the right of the Shaykh, then the Shaykh will not forgive, pardon or excuse you.”

Do not think that this statement contains some exaggeration, as this is the position of many of the followers of the Shaykhs belonging to the Ṣūfī

orders, whose hearts have been overwhelmed with the love of their Shaykhs.

Where is Īmān?! What is this belief?!

**To Focus On Pleasing Allāh Is From The Ways To
Attain Happiness**

Al-‘Allāmah Ibn al-Qayyim (رحمة الله) said,

“To focus on [pleasing] Him and to savor the delight through His worship. There is nothing happier to the heart of the servant than this.”

Explanation

Ask someone with experience, but do not ask a medical doctor. Al-‘Allāmah Ibn al-Qayyim is from those who have vast expertise in this field. That is why he speaks with understanding, insight and experience. He does not speak merely transmitting the speech of others like us, conveying the words of people to the people.

Al-‘Allāmah Ibn al-Qayyim said,

“There is nothing happier to the heart of the servant than this. To the extent that this type of person occasionally says, “If I am going to be in a similar state to this in paradise, then surely I will have a pleasant life.”

Explanation

Ibn al-Qayyim said that it is possible for the servant to reach a level where he says,

“If I am going to be in a similar state to this in paradise,” meaning that he entered a paradise in this world and he experienced this paradise and enjoyed it, and he says,

“If I am graced in the hereafter with a paradise like this, then I will surely have a pleasant life.”

This is not being stated by someone who is merely conveying words but this is being stated by someone who has relished this.

Al-‘Allāmah Ibn al-Qayyim (رحمته الله) said,

“Love has an amazing effect on happiness, the contentment of the soul and the joy of the heart, but no one is aware of this except the one who has tasted this.”

Explanation

This love cannot be achieved except with total focus on Allāh and forsaking being absorbed with other than Allāh. Whoever occupies themselves with other than His worship, with other than His obedience and with other than following His religion – whoever busies themselves with trivial affairs – will not attain this type of love. No one understands this except the one that has experienced it.

Al-‘Allāmah Ibn al-Qayyim (رحمته الله) said,

“The stronger and more intense this love is, then the happier and more dilated with joy the heart will be.”

Explanation

With all the trials they went through at the hands of their enemies and opponents from expulsion, exile and imprisonment, they never became disheartened. A proof for this is his Shaykh (رحمته الله). They never enjoyed any respite from their enemies yet look at their writings, especially the writings of his Shaykh.

How did he have time to write all of these works, which we are unable to entirely grasp at this time?

He was imprisoned, expelled and exiled so when did he write these books? He would pen these works along with worshipping and seclusion. He would occupy himself with writing and teaching. He was expelled to Alexandria and to Cairo, and he would sit on a chair in the Masjid and teach. So he was not distracted from learning, teaching and the obedience of Allāh by exile or expulsion.

This is because he did not feel like one of us feels when something disturbing happens or when faced with a trial; where a person becomes anxious and is negligent with the obligations and teaching the servants of Allāh. As for them, then they were not like this.

This is a proof that they reached a station where they felt what they spoke about.

**Seeing Those Who Are Not Loved Is From The
Causes Of Misery**

Al-'Allāmah Ibn al-Qayyim (رحمة الله) said,

“The stronger and more intense this love is, then the happier and more dilated with joy the heart will be. He does not experience anguish except when he sees those who are idle and lax in this affair. Seeing them is sore to his eyes and mixing with them is feverish to his soul.”

Explanation

When he mixes with the idle who are inactive, those who turn away from Allāh, those who turn away from teaching and those who are engrossed with the affairs of this world and that which distracts them from Allāh – these are the indolent and idle due to their ignorance – then seeing them is sore to his eye.

Seeing the likes of these people, for Ibn al-Qayyim and others, is sore to their eye and they are disgusted and hurt by seeing them, as he is not able to guide, teach and call all of them to Allāh. So what should he do?

He is hurt by their sight. The coffee shops and the streets are full of the likes of these people. He is unable to guide and direct them so that is why he is hurt.

Al-‘Allāmah Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said,

“Mixing with them is feverish to his soul.”

Explanation

If he mixes with the likes of them, then they make his soul sick. That is why they believe that prison is an opportunity for them to be alone where they can be at ease with Allāh and Allāh is with them, granting them victory, support, success and assistance in their journey to Allāh.

**Turning Away From Allāh, The Heart Being Attached To
Other Than Him, Heedlessness Of His Remembrance
And Loving Others Besides Him Are From The Causes Of
Misery**

Al-'Allāmah Ibn al-Qayyim (رحمة الله) said,

“From the greatest causes of misery is turning away from Allāh (the Most High) the heart being attached to other than Him, heedlessness of His remembrance and loving others besides Him. Whoever loves something other than Allāh will be tormented on account of this and his heart will be imprisoned with the love of this entity. Nothing in the world brings more misery, nor a more evil state, nor a more uncomfortable life and nor more fatigue to the heart than this.”

Explanation

Al-'Allāmah Ibn al-Qayyim (رحمة الله) discusses the sickness in order to describe the cure.

“From the greatest causes of misery is turning away from Allāh, the heart being attached to other than Allāh and heedlessness of His remembrance.”

Turning away from Allāh and His religion could reach the level of apostasy. Some of the people of knowledge deemed turning away from the religion of Allāh to be from the nullifiers of Islām. This is when a person does not learn Islām nor does not attempt to act upon it nor does he give any importance to knowing what the Prophet (صلى الله عليه وسلم) came with.

They rely on His Saying (سُبْحَانَهُ وَتَعَالَى) as a proof for this,

﴿وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ بَيِّنَاتٍ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ
مُنْتَقِمُونَ﴾ (22)

“And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution.”
[Al-Sajdah: 22]

Shunning the religion and what the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came with in such a manner that he does not busy himself with learning this, he does not care about it nor does he give any importance to learning about the guidance that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came with. This type of turning away may reach the level of disbelief. And it is considered to be among the nullifiers of Islām.

Al-‘Allāmah Ibn al-Qayyim (رَحِمَهُ اللَّهُ) said,

“The heart being attached to other than Him.”

Explanation

This encompasses a person being attached to his leader, his Shaykh, his worldly affairs, his wealth and anyone whom he loves besides Allāh.

Al-‘Allāmah Ibn al-Qayyim (رَحِمَهُ اللَّهُ) said,

“Heedlessness of His remembrance.”

Explanation

He does not make remembrance of Allāh; he rarely remembers Allāh, as his heart is attached to whatever occupies him.

Al-'Allāmah Ibn al-Qayyim (رحمته الله) said,

“Heedlessness of His remembrance and loving others besides Him.”

Explanation

“Loving other than Allāh with a type of love that is not befitting for anyone except Allāh, as previously discussed.”

“Loving other than Allāh” with a love that is not befitting for anyone other than Allāh is a cause of misery, as preceded.

“Indeed whoever loves a thing other than Allāh will be tormented by it.”

He will always be infatuated with the created being that he loves. So if he loves an individual because it is his Shaykh or leader, or he loves his wealth and worldly affairs, then his wealth and worldly affairs will busy him from the remembrance of Allāh. This resulted from him turning away from Allāh and thus he was preoccupied with this affair.

If he loves other than Allāh with the love that is considered to be worship, which comprises of submission and surrender, then this is major Shirk that is from the nullifiers of Islām.

Al-'Allāmah Ibn al-Qayyim mentioned in some of his books that Shirk is the greatest of sins and that whoever dies upon it will never be forgiven,

and they will be in the hellfire for eternity, because the love of Allāh is tainted on account of Shirk.

The love of Allāh is the essence of faith and faith without the love of Allāh is like a body without a soul, meaning his faith is superficial and not true faith.

If he associates partners with Allāh with the like of this great love and this principal component from the components of faith, then this love is divided into two parts: a portion for Allāh and a portion for other than Allāh.

Therefore, this love is tainted diminished, and this is the reason why Shirk is the greatest of all sins.

**Whoever Loves Other Than Allāh Will Be
Tormented By It**

Al-'Allāmah Ibn al-Qayyim (رحمه الله) said,

“Indeed whoever loves a thing other than Allāh will be tormented by it.”

Explanation

This is because he is preoccupied with this entity and it cannot benefit nor harm him. His heart is imprisoned with the love of this other and he is put to trial. So he turns away from Allāh and the one whom he loves is powerless and cannot benefit him in the slightest.

Al-'Allāmah Ibn al-Qayyim said,

“Nothing in the world brings more misery, nor a more evil state, nor a more uncomfortable life and nor more fatigue to the heart than this.”

Explanation

This is because he directed all or the majority of this vital component to other than Allāh so he is deprived of the love of Allāh, His specific *al-Ma'iyah* and His assistance and success. Thus, he does not benefit from loving other than Allāh.

Al-'Allāmah Ibn al-Qayyim (رحمه الله) said,

“There are two types of love:

A love which is the paradise of the earth, joy of the soul, pleasure of the heart, and the bliss of the spirit, its nourishment and its medicine; rather, its life and its pleasure. This is to love Allāh alone, with all of the heart, and to direct the forces of affection, willpower, intent and love, all of these things, to Him.”

Explanation

Whoever is graced with this type of love will enter the paradise of this world and he will be granted happiness for which there is no comparison, pleasure of the heart and bliss, and nourishment and medicine of the soul. Rather, he will be graced with life of the heart and ultimate delight.

This is to love Allāh alone “with the whole heart” with this stipulation: the whole of the heart. In such a manner that this love is not shared between Allāh and others besides Him.

Whoever is favored with this love, which occupies the whole heart, will enter the paradise of this life and they are residing in this world. Whoever enters the paradise of this world – if Allāh wills – will enter the paradise of the hereafter through the success granted to him by Allāh, as this is a sign of success.

Whoever dies upon this, then good is hoped for him. Whoever dies upon good deeds, then I have good hopes for him.

This is the correct love, which is to love Allāh with all of the heart and to direct the forces of affection, willpower, intent and love, all of them, to Him (سُبْحَانَهُ وَتَعَالَى). In such a manner where the servant should not turn to other than Him at times of difficulty and times of ease, at all times.

Every created object in existence is viewed as an inanimate object, as they do not have the ability to harm nor benefit. In reality, there is no difference in this respect between inanimate objects and other than them because all created things cannot harm or benefit you except with what has been decreed for you. So everything is subservient to Allāh.

Some of the servants are graced with this kind of love and enter the paradise of this world prior to entering the paradise of the hereafter. This is the first type of love.

The Second:

Al-'Allāmah Ibn al-Qayyim (رحمه الله) said,

“A love which is the torment of the spirit, sadness of the soul, imprisonment of the heart and unhappiness of the chest. It is a cause of pain, sorrow and distress. And this is to love other than Allāh, the Exalted.”

Explanation

Whoever is afflicted with loving a created being regardless of what it is, even if it is not with the love of worship, but it distracts him from Allāh, the One whom he worships, then his heart is imprisoned, he is miserable and pains, distress and troubles come upon him from all directions. So he lives in misery.

A Diagnosis Of The Sicknesses Of The Heart

With this al-'Allāmah Ibn al-Qayyim is diagnosing the sicknesses of the heart.

The sicknesses of the heart are cured with the Prophetic medicine. Medical doctors cannot treat this sickness, and they themselves may be sick. However, the cure is the Prophetic medicine. Busy yourself with the remembrance of Allāh: the legislated remembrance.

Books That Should Be Acquired

It is upon you to purchase the books of remembrance like al-Adhkār of al-Nawawī, al-Wābil al-Ṣayyib, al-Kalim al-Ṭayyib, Ṣaḥīḥ al-Kalim al-Ṭayyib and the other books of remembrance. Books that gather the [sayings of] remembrance transmitted [from the Prophet (ﷺ)] and clarify the excellence of remembrance and its lofty status.

So that you do not forget Allāh, for if you forget Allāh then you will be destroyed and you will fall into these pains.

Once the sickness is diagnosed, then the treatment is easy. If we know the different types of sicknesses, then it is upon us to busy ourselves with the cure, if Allāh grants us success.

The Constant Remembrance Of Allāh Is A Way To Attain Happiness

Al-'Allāmah Ibn al-Qayyim (رحمه الله) said,

“From the ways to achieve happiness is the constant remembrance of Allāh, at all times and in every situation. The remembrance of Allāh has amazing effects on the happiness and the delight of the heart, whereas heedlessness has serious effects that result in the misery, constriction and torment of the heart.”

Explanation

This is simple and easy for the one whom Allāh makes it easy for. You mention Allāh with the sayings of remembrance specified for when you sleep, when you awake from sleep, when you enter your home, when you enter the Masjid and when you leave the Masjid.

The sayings of remembrance legislated for particular situations are numerous: you remember Allāh with the legislated remembrance when boarding your ride, you remember Allāh with Tahlīl, Tasbīḥ and asking for forgiveness, and you remember Allāh when you frequently send peace and blessings upon the Prophet (صلى الله عليه وسلم).

The best remembrance is the recitation of the Speech of Allāh. This is the best form of remembrance except in certain cases where the Legislator has stipulated specific remembrance to occupy yourself with.

However, at all other times the best form of remembrance is reading the Qur'ān, understanding it and contemplating upon it, and then endeavoring to act upon it and call to it.

In every situation the remembrance of Allāh has an amazing effect upon happiness. Try it and constantly remember Allāh (سُبْحَانَهُ وَتَعَالَى) so that you can see the solace with Allāh.

Heedlessness Of Allāh Is A Cause Of Misery

If you forsake the remembrance of Allāh and are preoccupied by a distraction then you find loneliness in your heart and you will not find comfort until you remember Allāh with the legislated remembrance.

Al-'Allāmah Ibn al-Qayyim (رحمته الله) said,

“Heedlessness has serious effects that result in the misery, constriction and torment of the heart.”

Explanation

A brief discussion preceded about what causes a person to be heedless of Allāh.

The causes of heedlessness are: being attached to other than Allāh, being preoccupied with other than Allāh and not attempting to learn the legislation of Allāh nor act upon it. Similarly, being preoccupied with amassing wealth at all times such that he directs all his attention to it, and being preoccupied with the one whom he loves whatever it may be - whether it is his wealth, children, Shaykh or leader.

All of these things result in him being heedless of Allāh, which results in his loneliness and torment.

**Benevolence To The Creation Is From The Ways
To Attain Happiness**

Al-'Allāmah Ibn al-Qayyim (رحمه الله) said,

“From the ways to achieve happiness is to show benevolence to the creation and to benefit them as much as possible with wealth, position, physical assistance and all forms of benevolence. Indeed, the generous, benevolent person is the happiest of the people, the most cheerful of them and those with the happiest hearts.

Conversely, the stingy person who lacks kindness is the most miserable of the people, the one with the most depressing life and the one with the greatest sorrow and anxiety.

The Messenger of Allāh (صلى الله عليه وسلم) gave the similitude of a stingy person and one who gives charity, as found in the *Ṣaḥīḥ*,

“[The example of a miser and a giver of charity] is like the example of two people wearing two iron armors. When the giver of charity intends to give charity, the cloak becomes capacious till it covers his whole body to such an extent that it stretches his garments and covers his footprints. And when the miser wants to spend, it (the iron armor) sticks and every ring gets stuck to its place; he tries to widen it, but it does not become wide.”

This is the similitude of the happiness of the believer who gives charity and the dilation of his heart with joy compared to the misery of the miser and the incarceration of his heart.”

Explanation

From the ways to attain happiness is to show benevolence to the creation and to benefit them as much as possible with one's wealth.

Ihsān is two categories:

1. *Al-Ihsān* in worshipping Allāh. This is to worship Allāh with the legislated acts of worship, sincerely and following the Prophet (صلى الله عليه وسلم).
2. *Al-Ihsān* to the creation. Showing benevolence to the creation, thanking Allāh for the blessings he bestowed upon you and for making your hand the upper hand, providing you with a means and ability to spend and show *Ihsān*.

So *al-Ihsān* to the creation is a form of thanks to Allāh (سُبْحَانَهُ وَتَعَالَى) and a form of mercy and compassion. He shows mercy to the sick, he shows mercy to those in distress and he shows mercy to everyone who needs his assistance, with whatever monetary assistance he can offer, whether it be big or small.

He benefits them through his position and occupation. He uses his position and station with the people to benefit the servants of Allāh. And he aids them physically and with all types of benevolence.

Al-'Allāmah Ibn al-Qayyim (رحمته الله) said,

“Indeed, the generous, benevolent person is the happiest of the people, the most cheerful of them and those with the happiest hearts.”

Explanation

This is because he pleases Allāh with this benevolence, removing the anguish from the distressed and fulfilling the needs of the destitute.

Stinginess Is A Cause Of Misery

Al-'Allāmah Ibn al-Qayyim (رحمته الله) said,

“Conversely, the stingy person who lacks kindness is the most miserable of the people, the one with the most depressing life and the one with the greatest sorrow and anxiety.

Explanation

This is because he opposes the *Fitrah*, logic and the legislation. So his heart censures him and this is why he bears [the burden] of grief and anxiety.

Miserliness and stinginess do not allow him to extend his hand in benevolence to the servants of Allāh.

He is in a state of uneasiness between satisfying his stinginess and the reprimand he feels from his heart.

The Prophet (صلى الله عليه وسلم) gave the similitude of a miser and an alms-giver, comparing them to two people wearing iron armor. When the generous, open-handed person intends to give charity the armor becomes capacious and spacious till it stretches his garments and covers his footprints.

He spends in the path of Allāh, publicly and privately, and he does spend for fame or to show off.

However, the miser when he intends to give charity every ring [of his armor] sticks to its place and the cloak does not expand. He is restrained by it and it does not amply cover his body. So he is incapable of extending his hand.

This is an example of the happiness of believer who gives charity and the dilation of his heart with joy, and an example of the unhappiness of the miser and the constriction of his heart.

Stinginess is coupled with cowardice and generosity is coupled with courageousness. If you see a generous, open-handed person, then know that he is courageous.

If you see a stingy, miserly individual, then know that he is a coward. Experience has proven that there is a connection between the two, as will come.

Courageousness Is A Cause Of Happiness

Al-'Allāmah Ibn al-Qayyim (رحمته الله) said,

“From the ways to achieve happiness is courageousness. The brave individual is happy, in a pleasant state of mind and has a content heart. The coward is the most miserable of people and the one with the most constricted heart. He does not experience any delight or happiness, nor enjoyment or bliss except in the same way as bestial animals.

As for the joy of the soul and its enjoyment, happiness and bliss, then it is forbidden for every coward just as it is forbidden for every miser. It is also forbidden for every individual who turns away from Allāh (سُبْحَانَهُ وَتَعَالَى), for the heedless of the remembrance of Allāh, for the one who is ignorant about Allāh, his names (سُبْحَانَهُ وَتَعَالَى), His attributes and His religion and for the one whose heart is attached to other than Him.

Verily, this happiness and bliss becomes a garden and a paradise in the grave, while this misery and anxiety becomes a torment and a prison in the grave. The state of the servant in the grave is like the condition of the heart in the chest, as it pertains to delight and torment, and imprisonment and liberty.

Happiness that is caused by a temporary catalyst is of no significance nor is the misery caused by a temporary catalyst, as these temporary states cease with the disappearance of their causes. What really matters is the trait that is established within the heart, which causes happiness or misery. This is the criterion – and Allāh's aid is sought.”

Explanation

Al-‘Allāmah Ibn al-Qayyim (رحمهُ اللهُ) said,

“From the ways to achieve happiness is courageousness.
The brave individual is happy, in a pleasant state of mind
and has a content heart.”

The brave individual [is one] who sacrifices his soul in the path of Allāh (سَبْحَانَهُ وَتَعَالَى). So he sacrifices his wealth and thus he is happy, loved by Allāh and in a pleasant state.

Al-Biṭān is the girth of a kind of saddle called *Qatab*. It is said [in the Arabic language] when a person wants to describe a situation that has become severe, “The two rings of the belly-girth (*al-Biṭān*) have met.”

Therefore, the brave person has a content heart and is in a state of ease, whereas the coward is in a state of misery. The coward is from the most miserable of the people – as we stated earlier – because he opposes the sound Fiṭrah, clear logic and the command of the divine legislation.

He is commanded to be generous and spend but his traits of stinginess and cowardice prevents him from that. So he either surrenders to his stinginess or he endures the disapproval of his heart. This is why he is from the most miserable of the people and the one with the most constricted heart, enjoying no delight or happiness.

He strives to flee from the people and turn away from the needy so that he does not have to lift a helping hand and he endeavors to conceal any blessings bestowed upon him. He tastes no pleasure except the pleasure achieved by cattle and he experiences no enjoyment except that of brutish animals.

He savors eating, drinking and marrying, just like the animals. As for finding pleasure in spending, giving, assisting the needy and showing benevolence to the people, then the only person that savors this is the one whom Allāh has graced with righteous wealth and he is righteous.

How excellent is honorable wealth to a righteous man. Whenever he is blessed with lawful, honorable, pure wealth he spends it to please Allāh, and he attains happiness, pleasure and delight in this.

As for the happiness, pleasure, bliss and delight of the soul, then every coward is deprived of this. This is because these qualities are only realized when a person spends, gives, assists and shows benevolence.

Likewise, the stingy person, the one who turns away from Allāh and is heedless of his remembrance and the one ignorant of His names and attributes are all deprived of these things.

He is ignorant that Allāh alone is the Giver, The Withholder, The One Who bestows all blessings and The One who grants all graces; and that He is The One Who sustains him; and if He willed He could withhold from him sustenance and eradicate his wealth.

He is ignorant of His names and attributes and ignorant of His religion, which commands with benevolence, compassion and mercy. His heart is attached to other than Allāh and always preoccupied with others besides Him, whether it be with his wealth or the wealth of his stingy associates; or he is attached to other than Allāh, seeking from them blessings for his wealth so that they may bless it.

Al-'Allāmah Ibn al-Qayyim (رحمه الله) said,

“Verily, this happiness and bliss becomes a garden and a paradise in the grave.”

Explanation

That is why the person stated, as you already heard,

“A person will not enter the paradise of the hereafter until he enters the paradise of this world.”

If he enters the paradise of this world, then he will attain happiness, delight and bliss of the heart. These enjoyable dispositions will transform into a garden and paradise, as the grave is either a garden from the gardens of paradise or a pit from the pits of the fire.

“This misery,” which is present with the miser and the coward, “this misery and anxiety becomes a torment and a prison in the grave.”

This is because the miser may be stingy in fulfilling the right of Allāh, failing to execute the rights of Allāh that He placed on His wealth, which Allāh placed in the hands of these servants. The wealth is Allāh’s wealth, and He placed it in the hands of some of His servants so that that some of them can show benevolence to others from this wealth that Allāh bestowed upon them.

Allāh has placed an incumbent obligation upon this wealth, which is a pillar from the pillars of Islam, and He has stipulated for it other obligations. [The miser] is stingy in all of these matters and thus it transforms into a prison and torment.

Al-'Allāmah Ibn al-Qayyim (رحمته الله) said,

“The state of the servant in the grave is like the condition of the heart in the chest, as it pertains to delight and torment, and imprisonment and liberty.”

Explanation

Let everyone examine their situation to see if they are happy and living in bliss and enjoyment, or are they miserable and living in a prison, misery and torment.

And success lies with Allāh.

Happiness Or Misery Caused By A Temporary Factor Is Of No Significance

Al-‘Allāmah Ibn al-Qayyim (رحمته الله) said,

“The happiness that is caused by a temporary catalyst is of no significance nor is the misery caused by a temporary catalyst, as these temporary states cease with the disappearance of their causes. What really matters is the disposition that is established within the heart, which causes happiness or misery. This is the criterion – and Allāh’s aid is sought.”

Explanation

“The happiness that is caused by a temporary catalyst is of no significance,” referring to the happiness of the one who is miserable, as he may be occasionally happy due to a temporary influence. Similarly, the one happy may experience moments of misery due to a temporary catalyst. People experience human emotions due to certain circumstances.

In certain circumstances a person may feel certain human emotions. For example, the believer may experience misery in certain predicaments and situations. However, this vanishes with the remembrance of Allāh, seeking refuge with Allāh and turning to Him in repentance.

A person may be occasionally tested with sickness and then they receive treatment and it is cured, or the miser may sometimes experience happiness if he is granted success to extend his hand and show benevolence.

These are feelings stimulated by temporary factors, whereas what matters is the permanent disposition and the permanent condition, as explained.

For indeed these temporary dispositions will disappear once their causes cease to exist.

“What really matters is the disposition that is established within the heart, which causes happiness or misery. This is the criterion – and Allāh’s aid is sought.”

Cleansing The Heart Of Corruption Is From The Greatest Ways To Attain Happiness

Al-'Allāmah Ibn al-Qayyim said,

“From the ways to achieve happiness is to rid the heart of corruption, which are the unpraiseworthy characteristics that cause its misery and torment and prevent it from recovery and full health. So the person who executes the means to achieve happiness but does not rid his heart of these ignoble characteristics will not successfully attain happiness.

The situation is one where there are two factors touching his heart and the heart will be affected most by whichever of the two dominates.”

Explanation

Al-'Allāmah Ibn al-Qayyim (رحمته الله) said,

“From the ways to achieve happiness is to rid the heart of corruption, which are the unpraiseworthy characteristics.”

Characteristics such as jealousy, malice, severe greed, fallacious expectations and delaying repentance.

The person afflicted with jealousy, if they see a blessing with somebody else they hope that it disappears, regardless of whether it is transferred to them or goes elsewhere.

His soul is not pleased when he sees someone else with blessings whether it is wealth, knowledge, health or uprightness.

The envier objects to [the decree] of Allāh, as verily he is saying through his actions:

“Why have you given so and so this blessing, O my Lord? Why have you given him wealth, health, knowledge, uprightness or any of the other blessing?” This is jealousy and malice. So he is miserable.

These are unpraiseworthy traits that result in backbiting, tale-carrying and it may possibly result in inflicting harm upon the envied. This causes misery and torment for this type of person.

The envier is afflicted with fallacious expectations that he will do this in the future, amass that, buy this and build that. He has far-reaching hopes and he delays repentance to a later time after he becomes old, after he ages, after he is incapable and after this and after that. Unpraiseworthy characteristics that come between him and the attainment of piety.

Indeed, if a person implements the measures that result in happiness –the majority of which have already been mentioned – but he does not cleanse his heart of these unpraiseworthy traits even though he might spend, give and remember Allāh often, if he is afflicted with these sicknesses then as Ibn al-Qayyim says,

“He will not successfully attain happiness.”

No [causes of] happiness will avail as long as he possesses these ignoble characteristics.

Important Books That Treat What Has Been Mentioned

Al-'Allāmah Ibn al-Qayyim (رحمه الله) has a number of books where he addresses these sicknesses such as *Ṭarīq al-Hijratayn*, *al-Fawā'id*, *Madārij al-Sālikīn* and *Miftāḥ Dār al-Sa'ādah*.

It is upon our youth to occupy their spare time with the study of these books that treat the sicknesses of the heart and cause the person to strive to adhere to the way of the rightly guided predecessors with uprightness, and not merely with a formal appearance.

An outward appearance alone is like a costume, which is of no benefit. The short garment [above the ankles] and the full beard are things that Allāh has legislated and prescribed but if the Islamic cores are absent, then outward appearance alone is of no benefit. Rather, the exterior appearance should be a sign from the signs of his true uprightness and devotion.

If his heart is upright, if he purifies it and if these Islamic cores dictate the outward appearance, then what an excellent devotion and what an excellent appearance.

As for a person solely focusing on their exterior appearance and not treating the sicknesses of their heart, then this will not benefit nor avail.

The books I mentioned to you explain the verses and aḥādīth that contain the remedy and move you to reflect over the Book of Allāh and reflect over his Sunnah (صلى الله عليه وسلم) so that you can treat yourself by yourself.

Thus, you become your own doctor by studying these books, as these sicknesses are very serious.

It is incumbent that a person couple the treatment of the sicknesses of the heart to the implementation of the divine legislation. And success is in the hand of Allāh.

Al-'Allāmah Ibn al-Qayyim (رحمته الله) said,

“So the person who executes the means to achieve happiness but does not rid his heart of these ignoble characteristics will not successfully attain happiness.

The situation is one where there are two elements touching his heart and the heart will be affected most by whichever of the two dominates.”

Explanation

Each factor combats and fights the other and the heart will be affected most by whichever of the two dominates. Either the ignoble traits will dominate such as stinginess and its effects, malice and its effects, delaying repentance, fallacious hopes, self-amazement , pride and so forth; [or the noble qualities will dominate.]

Abandonment Of Harmful Excesses¹

Al-'Allāmah Ibn al-Qayyim said,

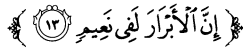
“From the ways to achieve happiness is to refrain from the excessive unrestrained gaze, excessive talk, excessive listening, excessive socializing, excessive eating and excessive sleeping. Verily, these excesses bring pain, anxiety and sorrow to the heart; they constrict, imprison and cause it misery.

Thus, the heart is tormented through these things. Rather, the majority of the torment of this world and the hereafter is a consequence of these matters.

None has the right to be worshipped in truth except Allāh! How miserable is the one who has a significant share of each of these vile traits, how unhappy is their life, how evil is their state and how constricted is their heart?

None has the right to be worshipped in truth except Allāh! How happy a life does the one who has a significant share of these praiseworthy qualities live, someone whose zeal and determination rotates and revolves around these [means to happiness]?

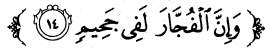
The latter will enjoy a large share of His Saying:



“Indeed, the righteous will be in pleasure.”

The former will have a large share of His Saying:

¹ Refer to appendix 1 for a further explanation of this subject.



“And indeed, the wicked will be in Hellfire.”

Between the two of them there are a number of distinctly different levels – none has knowledge of their exact number except Allāh.

The meaning thereof is that the Messenger of Allāh (ﷺ) is the most complete of the creation in every quality that results in happiness, dilation of the heart with joy, delight and life of the spirit.

Therefore, he is the happiest of the creation with this form of happiness, life and delight, along with the perceptible happiness that was unique to him.

Those that follow him the most from the creation will be experience the greatest happiness, delight and pleasure; and the happiness, delight and pleasure of the spirit that they realize will depend upon the extent of their adherence to him (ﷺ). He was the epitome of happiness, high repute and being free of encumbrance.

His followers will have a portion of this depending upon the extent that they follow him – and Allāh’s aid is sought. Similarly, his followers will have a share of Allāh protecting, guarding and defending them; and giving them honor and victory, depending on the level of their adherence [to the Prophet]. In light of this some will receive more than others.

Whoever finds good, then they should praise Allāh. Whoever finds other than that, then they should only blame himself.”

Explanation

Al-‘Allāmah Ibn al-Qayyim (رحمته الله) said,

“From the ways to achieve happiness is to refrain from the excessive unrestrained gaze.”

Stay far away from looking at all prohibited matters that Allāh has forbidden you from looking at. Likewise, travelling to sightsee – as they say – for leisure and to see things to make you happy, as you claim, while turning away from looking at the Book of Allāh with contemplation that results in reflection, understanding and actions.

“Excessive talk” encompasses all types of forbidden speech like backbiting and calumny, and conversation that is of no benefit like talking about old times to waste time.

They pass and kill time discussing these things and they unequivocally state this. They invite one another to gathering to pass time because time is cheap and long to them so they waste it with excessive speech.

There is no remembrance of Allāh, no recitation of the speech of Allāh and no enjoinder of good or forbiddance of evil.

“Excessive listening,” meaning instead of listening to the speech of Allāh, aḥādīth of the Messenger of Allāh (صلى الله عليه وسلم), beneficial lessons and beneficial lectures he is intent to listen to music and to listen to excessive speech. And all of this results in his misery.

“Excessive socializing”¹ especially in these days does not result in anything except evil, unless Allāh wills otherwise. Gathering for the sake of ‘he said

¹ Shaykh al-Islām Ibn Taymīyah *Majmū‘ al-Fatāwā* (10/425–426) stated,

“As for his statement, “Is seclusion better for the devote person or mixing?”

Then this issue, even though the people have disputed concerning it and the dispute revolves around the issue itself or a particular situation, the reality of it is that mixing at times is obligatory or recommended.

An individual may be commanded to mix at certain times and commanded to be alone at other times. The crux of this issue is that if mixing involves cooperation upon righteousness and piety, then it is commanded with; and if it involves cooperation upon sin and transgression, then it is prohibited.

Mixing with the Muslims for the various acts of worship like the Five Daily Prayers, the Friday Prayer, the two 'Eids, the Eclipse Prayer, the Prayer For Rain and so forth is something that Allāh and His Messenger have commanded with.

This also [applies to] mixing with them at *Hajj* and during military missions against the disbelievers and the *Khawārij* renegades, even if the leaders are sinners and even if there are sinners in these congregations.

Similarly, the gatherings through which the servant's faith increases, either due to him benefitting from this or him benefitting others, and the like of this [socializing].

However, there are times when it is necessary for the servant to be alone by himself for his supplication, his remembrance of Allāh, his prayer, his contemplation, to bring his soul to account and for the rectification of his heart.

And also for those affairs that are specific to him, which no else participates in except him. So in these matters he needs to be alone by himself either at his home, as Ṭawūs said,

“What an excellent chamber for seclusion a man's home is. Inside there he can safeguard his tongue and his sight.”

Or outside of his home.

she said,' 'so and so is ignorant,' 'so and so is negligent,' and 'so and so is weak.'

Unfortunately, today this type of speech is recorded on tapes: backbiting, calumny and excessive speech. This is recorded on tapes and distributed among the people.

If they mixed with the people of knowledge and people who possessed understanding of the religion and if they mixed with the students of knowledge and those who they could benefit from, then they would be better off as a consequence of this.

It is better for a person in these days to practice seclusion if he cannot find beneficial company, which he can benefit from or benefit others.

"Excessive eating" is where he searches for everything delicious and satisfying. He does not suffice with eating an adequate amount to assist him in the obedience of Allāh, but he eats excessively beyond what is required.

"Excessive sleep" is where he spends the majority of his time sleeping. It has been said that some idlers in these days return from work in the evening and set their clocks for 7 o'clock in the morning as to miss the *Fajr* prayer, never mind the night prayer.

All he is concerned about is keeping his job and the rest of his time is for sleeping after excessive eating, excessive drinking, excessive mixing and overindulgence in everything harmful. He tops this off with a long sleep that leads to him abandoning *Fajr*, which leads to disbelief as he

Therefore, choosing to mix unrestrictedly is a mistake and choosing seclusion unrestrictedly is a mistake. The exact amount of socializing or seclusion required by each person and what is most beneficial for him in all situations needs a specific analysis, as mentioned earlier."

intentionally abandoned the prayer. And we have been asked about this situation numerous times.

Extravagance has led some of the youth to go to these levels of luxury. We ask Allāh for wellbeing and sincere repentance for us and them.

Indeed, these excesses that we have mentioned will transform into pains and misery one day. He becomes older in age and he finds that he has wasted his youth in excessive mingling, unrestrained looking, excessive speech and excessive sleep.

This results in pain and anguish. However, if it causes him to repent and turn to Allāh, then how excellent this pain is, how excellent this sorrow is and how excellent this distress and anxiety is, if the final outcome is repentance and turning to Allāh in penitence.

If this is not the case, then his life remains one of anxiety, distress and pain, and this transforms into pains, anxieties and sorrows in the heart, which constrict, imprison and cause it misery. Thus, the heart is tormented by these harmful indulgences and he does not find with himself any happiness. How can he attain ease of the mind and he has turned away from Allāh, from the remembrance of Allāh, from beneficial speech, from the beneficial gaze and beneficial hearing?

How will he achieve happiness?

Al-'Allāmah Ibn al-Qayyim (رحمة الله) said,

“Rather, the majority of the torment of this world and the hereafter is a consequence of these things,” meaning from these excesses.

Then he (رَحْمَةُ اللَّهِ) said,

“None has the right to be worshipped in truth except Allāh! How miserable is the one who has a significant share of each of these vile traits?”

He partakes in excessive speech, excessive looking and excessive listening; he partakes in all of these things.

“How unhappy is their life, how evil is their state and how constricted is their heart?”

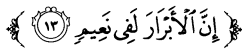
On the other hand, he (رَحْمَةُ اللَّهِ) said,

“None has the right to be worshipped in truth except Allāh! How happy a life does the one who has a significant share of these praiseworthy qualities live?”

Turning to Allāh in penitence, benevolence to the servants, continuous remembrance of Allāh and other praiseworthy qualities, which have already been mentioned.

“Whose zeal and determination rotates and revolves around these [means to happiness],” meaning these noble traits. He occupies his time with these matters and focusses upon them, such as remembrance, giving, benevolence, contemplation of the speech of Allāh and so forth.

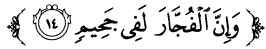
“The latter will enjoy a large share of His Saying:



“Indeed, the righteous will be in pleasure.”

They enjoy the pleasure of this world prior to the enjoyment of the hereafter.

The former will have a large share of His Saying:



“And indeed, the wicked will be in Hellfire.”

They are in the *Jahīm* of this world prior to the *Jahīm* of the hereafter.

Between the two of them there are a number of distinctly different levels – none has knowledge of their exact number except Allāh.”

I have mentioned the books where Ibn al-Qayyim elaborates on these traits. He lists the praiseworthy characteristics and calls to them; and he lists the ignoble characteristics and warns against them.

**The Happiest Of All People Was The Messenger Of
Allāh**

Al-‘Allāmah Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said,

“The meaning thereof is that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is the most complete of the creation in every quality that results in happiness”.

As it pertains to all of these virtuous traits he was the most complete of the creation.

“Dilation of the heart with joy, delight and life of the spirit. Therefore, he is the happiest of the creation with this type of happiness, life and delight, along with the visible happiness that was unique to him.”

Allāh favored him with visible happiness like good character, pleasantness, no frowning and good companionship and interactions with the servants of Allāh.

**The Level Of Happiness Depends Upon The Level
Adherence To The Messenger of Allāh (ﷺ)**

Al-‘Allāmah Ibn al-Qayyim (رحمته الله) said,

“Those that follow him the most from the creation will experience the greatest happiness, delight and pleasure; and the happiness, delight and pleasure of the spirit that they realize will depend upon the extent of their adherence to him (ﷺ).”

Explanation

No one can attain these virtuous qualities except through following the Messenger of Allāh. It has already been explained that it is incumbent to combine with ‘Lā Ilāha Illa Allāh’ and singling out Allāh with all worship with the testification that Muḥammad is the Messenger of Allāh, which necessitates that he is followed, imitated and that you worship Allāh with what the noble Prophet (ﷺ) came with.

He was the epitome of happiness, high repute and being free of encumbrance.

His followers will have a portion of this depending upon the extent that they follow him – and Allāh’s aid is sought. Similarly, his followers will have a share of Allāh protecting, guarding and defending them; and giving them honor and victory, depending on the level of their adherence [to the Prophet]; in light of this some will receive more than others.

Whoever finds good, then they should praise Allāh. Whoever finds other than that, then they should only blame himself.”

“He (ﷺ) was the epitome of happiness,” and this is a reality that words cannot explain.

“High repute,”

Allāh elevated his status in such a manner that the Islām of a person is not complete by just mentioning Allāh alone until they mention the Prophet (ﷺ) along with Him.

Your prayer, *Adhān*, *Iqāmah* and the majority of acts of worship are not correct unless the Messenger of Allāh is mentioned along with the mention of Allāh.

All of this is on the condition that you love him because he is the servant of Allāh and His Messenger. As for respecting the Prophet and honoring him just because he is a genius, as done by some writers, or loving the personality of Muḥammad because he is kin or because he is extremely generous, without testifying to his message, then all of this is of no benefit.

**Nothing Exists Which Is Loved In Its Own Right
Except Allāh**

There is nothing that exists which is loved in its own right except Allāh, or feared and venerated in its own right except Allāh.

Loving the Prophet and the condition of this

Loving the Messenger of Allāh (ﷺ) is a branch from the branches of faith. However, it is on the condition that you love him because he is the servant of Allāh and his Messenger. You know that the love that Abū Ṭālib had for him was a personal type of love based on kinship, and it did not benefit him in the desired way.

Therefore, it is obligatory to love the Messenger of Allāh for the Islamic reasons and to then follow his legislation and guidance and to only worship Allāh with what the Prophet (ﷺ) came with.

Al-'Allāmah Ibn al-Qayyim (رحمته الله) said,

“His followers will have a portion of this depending upon the extent that they follow him – and Allāh’s aid is sought.”

Allāh's Protection For His Prophet's Followers

Al-'Allāmah Ibn al-Qayyim (رحمته الله) said,

“Similarly, his followers will have a share of Allāh protecting, guarding and defending them.”

These are the meanings of *al-Ma'īyah al-Khāṣah*. Verily, Allāh defends those who believe, follow His Messenger and His religion, and implement His legislation. Allāh defends them even though at times He may test them by empowering their enemies against them.

It is incumbent for the believer to know that if Allāh defends him, grants him victory and supports him, then this is a blessing from Allāh; and if He tests him, empowers his enemies and opponents against him and he is harmed, then he should know that this is justice from Him (سُبْحَانَهُ وَتَعَالَى). In both situations it is obligatory upon the servant to actualize servitude.

In order to perfect this servitude [to Allāh] it is necessary for your will to agree with the will of the one whom you love, and this is Allāh. Hence, you do not love except what He loves, you do not dislike except what He dislikes, you do not love anyone except those whom He loves, you do not love any actions except the ones that He loves and you do not dislike any actions except the ones that your Lord and Protector dislikes. This is how servitude [to Allāh] is actualized.

Success lies with Allāh. May the peace, salutations and blessings of Allāh be upon our Prophet Muḥammad, his family and his companions.



Appendix 1

In the Name of Allāh, The Most Merciful, The Most Beneficent

From Ḥamad Ibn 'Atīq to the noble brother Quwayrish Ibn Mu'jib, may Allāh protect him and guide him.¹

Salām 'Alaykum Wa Raḥmatullāh Wa Barakātahu

To proceed:

Your letter has reached us and we are delighted with what it contains from the search for that which will benefit a person in their religion. May Allāh make us and you from those that act upon what they know. Know that knowledge without action is like a tree without fruit and a proof against this type of individual before Allāh on The Day Of Judgment.

The question that came to us from you was concerning six matters that you heard when you were with us and you requested that I write them for you and explain their meaning.

The answer:

Ibn al-Qayyim (رحمته الله) mentioned that the Devil accomplishes his objective with the son of Ādam from six doors; and they are:

1. The Excessive consumption of food
2. Excessive talk
3. Excessive socializing with the people
4. The excessive [unrestrained] gaze

¹ *Al-Durar al-Sanīyah* (14/237-242)

5. Excessive listening
6. Excessive sleep

As for excessive eating then this is when a person eats more than their bodily requirements. Allāh has prohibited him from this as He said,

﴿يَبْنَیْ ءَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ

إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

“And eat and drink, but be not excessive. Indeed, He likes not those who commit excess.” (Al-A’rāf: 31)

Ibn al-Qayyim (رَحِمَهُ اللهُ) said,

“This is because the excessive consumption of food leads to many types of evil. Indeed, it incites the limbs to disobedience and distracts them from the obedience of Allāh. How many types of disobedience were caused by satiety and excessive eating!? The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“The son of Ādam has not filled a vessel more evil than his stomach.”

As for excessive speech then this is when a person loosely uses their tongue for that which does not concern them. And worse than that is to loosely utilize it for that which is unlawful for him.

Ibn al-Qayyim (رَحِمَهُ اللهُ) said,

“This is because excessive speech opens up a number of the doors of evil and all of them are points of entrance for the Devil. So resisting from excessive speech closes these doors. How many wars have been instigated through one word?

The Prophet (ﷺ) said,

“And will the people be thrown into the fire on their noses except due to the harvests of their own tongues.”

There comes in al-Tirmidhī that a man from the *Anṣār* passed away so some of the companions said,

“*Tūba* [Glad tidings of Paradise] to him.”

So the Prophet (ﷺ) said,

“How do you know this? Perhaps he would speak about that which did not concern him or perhaps he was stingy with that which would not decrease him.”

As for excessive socializing then this is when a person does not worry about who he sits with and accompanies. So he sits with the believers, the hypocrites, the obedient, the sinner, the good and the immoral. It is possible that he sits and associates with the disbelievers and apostates.

Ibn al-Qayyim (رحمته الله) stated,

“Excessive socializing is a chronic disease which brings every evil. How many blessings have been lost on account of socializing and mixing? How much enmity has been caused by it? How much

vehemence has it placed in the heart? No one is safe from the evil of socializing with the people except the one that categorizes them into four groups:

1. The one whose company is like nourishment. It is indispensable to him day and night. And whenever he needs him he associates with him. He continuously interacts with them in this manner. And these are the scholars [who possess knowledge] of Allāh, His command, the plots of His enemy and the sicknesses of the hearts. Those sincere to Allāh, His Book, His Messenger and His servants. Thus, socializing with them is always beneficial and advantageous.
2. The one whose company is like medicine, which he uses when he is sick. When he is healthy he has no need to mix with him. These are the individuals who are indispensable to him for his livelihood and to establish business dealings and partnerships.
3. Those whose company is like a disease of various strains, weakness and strength. These are the individuals from whom no benefit is gotten as it pertains to the religion and worldly affairs. Mixing with them is a chronic disease.
4. The one whose company is destruction par to eating poison. How many are this type? May Allāh not increase their number. They are the people of misguidance and innovation who block people from the Sunnah of the Messenger of Allāh (ﷺ) and invite people to

oppose it.” Among them are the people of sin and disobedience.

As for the excessive unrestrained gaze, then this is when a person loosely looks at what he has been forbidden from [gazing at].

Ibn al-Qayyim (رحمه الله) stated,

“The eye is the scout of the heart. So it sends out its scout to investigate. When it informs it of a beautiful image the heart is moved by this, coveting it and pursuing after it. Many times the eye is worn-out by itself and causes fatigue to the one who sent it out [on a mission]. So if the scout is prevented from looking and searching, then the heart will be at ease from the burden of pursuit and desire. Whoever lets his gaze roam freely will be in constant anguish.

The majority of disobedience stems from excessive talk and the excessive unrestrained look. They are the vastest points of entrance for the Devil. There are three tremendous benefits of great importance in lowering the gaze from looking at unlawful things:

The first benefit:

The sweetness and delight of faith, which is more pleasing and delicious than what he turned his gaze away from and abandoned for the sake of Allāh. Verily, whoever abandons something for the sake of Allāh, then Allāh will replace it with something that is better.

The second benefit:

In lowering the gaze is the illumination of the heart and precise intuition. Abu Shujā' al-Karamānī said,

“Whoever establishes his outer form upon the Sunnah and his inner self upon constant consciousness, prevents his soul from lusts, lowers his gaze from forbidden matters and always eats that which is lawful, then his intuition will not fail him.”

The third benefit:

The strength of the heart, its firmness and courage. So Allāh gives it the authority of insight to through its strength and the authority of proof through its light. And the Devil flees from him.”

As for excessive listening, then this is when a person allows his ears to listen to that which is unlawful such as backbiting, tale carrying and false speech. Listening to music and songs also falls under this; and if they listen to this from women then it is even more filthy and wicked. This is a vast door and many evils stem from this, as it pertains to the religion and worldly affairs.

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾ (72)

“And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.”
(Al-Furqān: 72)

Witnessing evil is attending gatherings of falsehood. And music and drums are from the greatest forms of falsehood.

As for excessive sleep, then this is when a person surpasses the amount of sleep that he requires to rest his body. If he exceeds this, then a number of harms will occur that affect his religion and worldly affairs.

Oversleeping is harmful to the heart, it results in heedlessness with the remembrance of Allāh and it burdens the body, hindering it from the obedience of Allāh. It also causes him to miss out on the benefits of this world. Perhaps it could lead to him being negligent with the five daily prayers and other acts of obedience, as is the case with many people.

These were the issues that you heard being discussed when you were with us:

1. The excessive consumption of food
2. Excessive talk
3. Excessive socializing with the people
4. The excessive [unrestrained] gaze with the eye
5. Excessive listening with the ear
6. Excessive sleep

We have explained these matters with some speech detailing them. And the benefit of knowledge is action. So it is upon you to act upon what I have described.

Therefore, do not eat any food or drink any drink unless your body needs it, without exceeding this. And the level of harm depends on the amount of excess.

Then refrain your tongue from what does not benefit you in your religion or worldly affairs.

Allāh knows best. May the peace and blessings of Allāh be upon Muḥammad, his family and followers.

Glossary

A

Āyah: (pl. *āyāt*) “sign,” a verse of the *Qur’ān*.

Āhād: a narration which is narrated through one chain only.

Aḥādīth: see *ḥadīth*.

‘Alayhi al-salām: May Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him. It is said after the name of a Prophet of Allāh or after the name of an Angel.

Anṣār: Helpers; the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

‘Arsh: Throne of Allāh (سُبْحَانَهُ وَتَعَالَى).

‘Aṣr: the afternoon Prayer.

Awliyā’: see *Walī*.

B

Bid’ah: Heresy (any innovatory practice).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) went for the *Mirāj*.

D

Dā’ī: One engaged in *da’wah*, caller.

Ḍa’īf: A weak, unauthentic narration.

Da’wah: Invitation, call to Allāh (سُبْحَانَهُ وَتَعَالَى).

Dīn: a completed way of life prescribed by Allāh (سُبْحَانَهُ وَتَعَالَى).

Dhikr: (pl. *adhkār*) remembrance of Allāh (جَلَّ جَلَالُهُ) with the heart, sayings of the tongue and actions of our limbs.

F

Fāḥish: One who speaks with evil or obscene speech.

Farḍ Kifāyah: A collective obligation – if fulfilled by a part of the community, then the rest are not obligated.

Fatwā: (pl. *fatāwā*) A religious verdict.

Faqīh: A Scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strifes among the Muslims.

Fitrah: the natural disposition that one is born upon.

G

Ghuluww: Going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janābah* (ritual sexual impurity).

H

Ḥadīth: (pl. *aḥādīth*) the saying, actions and approvals accurately narrated from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Ḥalāl: Lawful.

Ḥanīf: Pure Islāmic Monotheism (worshipping Allāh alone and nothing else).

Ḥarām: Unlawful and forbidden.

Ḥasan: fine, good; a term used for an authentic *ḥadīth*, which does not reach the level of *Ṣaḥīḥ*.

Ḥarj: Killing.

Al-Ḥarūriyyah: a special unorthodox religious sect that branched off from the *Khawārij*.

Hijrah: Migration from the land of *Shirk* to the land of Islām.

Ḥukm: A judgment of legal decision (especially of Allāh).

I

Ibādah: worship, worship of Allāh.

Iḥsān: Worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā': A consensus, a unified opinion of Scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Imām: A leader; a leader in Prayer, knowledge in *fiqh*, leader of a state.

Īmān: faith, to affirm all that was revealed to the Prophet (صلى الله عليه وآله وسلم).

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

Istiwā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Janābah: A state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. *janaa'iz*): Funeral.

Jihād: striving, struggling, fighting to make the Word of Allāh supreme.

Jumu'ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of *janābah*.

K

Ka'bah: a square stone building in al-Masjid al-Harām (the great mosque in Makkah which Muslims go to for pilgrimage and to which all Muslims direct their face in Prayer).

Al-Kabā'ir: The major sins.

Khārijī: (pl. *Khawārij*): Those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khalīfah: (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khuṭbah: (person *khaṭīb*), religious talk (sermon).

Kufr: (person *kāfir*) act of disbelief in the Religion of Islām.

M

Madhhab: The position, view or opinion of a Muslim Scholar or school of Islāmic Jurisprudence.

Makrūh: Something that is not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: A way; method; methodology.

Marfū': A raised; a narration attributed to the Prophet (ﷺ).

Masjid: A mosque.

Mawbiqāt: great destructive sins.

Mudallis: one who practises *tadlīs*.

Muhājir: (pl. *muhājirūn*, *muhājirin*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

Muḥaddith: scholar of the science of *ḥadīth*.

Muftī: one who gives *fatāwā*.

Mujāhid: (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

Mujtahid: Someone who is qualified to pass judgment using *ijtihād*.

Munkar: Rejected; a narration which is inauthentic itself and contradicts and authentic narrations.

Muqallid: one who practices *taqlid*.

Mushrik: (pl. *mushrikūn*) polythesists, pagans and disbelievers in the oneness of Allaah (جَاهِلُونَ) and His Messenger (ﷺ).

Mustahabb: Recommended; an action if left not punishable and if done it is rewardable.

Muttaqūn: People who are pious.

Mutawātir: a *ḥadīth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

Muwahḥid: (pl. *muwahḥidūn*) one who unifies all of his worship and directs it to Allāh alone.

Mawḍū': Fabricated; spurious; invented (narration).

Mawqūf: stopped; a narration from a Companion, which does not go back to the Prophet (ﷺ).

Mawṣūl: Connected; a continuous *isnād* that can be narrated back to the Prophet (ﷺ).

N

Nāfilah: (pl. *nawāfil*) Optional act of worship.

Niyyah: An intention from the heart.

Nusuk: A sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for His creation.

Qiblah: The direction the Muslims face during Prayer.

Qiyās: Analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: Devotion; a special supplication while standing in the Prayer.

Quraysh: One of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (ﷺ) belonged to this tribe.

R

Rāfiḍī: This is the correct title for the extreme *Shī'ah*; those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

Ramaḍān: The ninth month of Islāmic calander, in which Muslims observe fasting.

S

Ṣaḥābah: Muslims who met the Prophet (ﷺ) believing in him and died believing in him.

Ṣaḥīḥ: Authentic, the highest rank of classification of authentic *aḥādīth*.

Salaf, Salaf al-Ṣāliḥ: The pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

Salafī: one who ascribes oneself to the *Salaf* and follows their way.

Sīrah: The life story of the Prophet (ﷺ).

Sharī'ah: The divine code of law in Islām.

Shawwāl: The month after *Ramaḍān*.

Shayṭān: Satan.

Shī'ah: (see *Rāfiḍī*) A collective name for the various sects claiming love for *Ahl al-Bayt*.

Shirk: Associating partners with Allāh directly or indirectly in worship; compromising any aspects of *Tawḥīd*.

Sūrah: A chapter of the *Qur'ān*.

Sunnah: Example, practice; the way of life of the Prophet (ﷺ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *aḥādīth*.

T

Tābi'ī: (pl. *tābi'īn*) the generation after the Companions of the Prophet (ﷺ).

Tafsīr: explanation of the *Qur'ān*.

Ṭaghūt: Anything that is worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: Voluntary, recommended Prayer between the compulsory Prayers of *'Ishā'* and *Fajr*.

Takhrīj: It is to reference a *ḥadīth* to its sources and analyze its chains of narration.

Taqlīd: Blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwā: Acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: Notes about a reporter of *ḥadīth*.

Ṭawāf: The circumambulation of the *ka'bah*.

Tawhīd: Islāmic Monotheism; the Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well-known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

'Ulamā': (singular: *'ālim*) scholars.

Umm: Mother of, used as an identification.

Ummah: Nation, the Muslims as a whole.

'Umrah: A visit to Makkah during which one performs the *ṭawāf* around the *Ka'bah* and the *Sa'ī* between *al-Ṣafā* and *al-Marwah*. It is called the lesser *Hajj*.

Uṣūl: The fundamentals.

W

Wahyī: The revelation or inspiration of Allāh to His Prophets.

Waḥdah al-Wujūd: The belief that everything in existence is intact Allāh. This deviant belief is held by many *Ṣūfiyyah*.

Wakīl: Disposer of affairs.

Witr: Odd; the last Prayer at the night, which consists of odd number of *rakā'āt* (units).

Walimah: The wedding feast.

Waṣīlah: the means of approach or achieving His closeness to Allāh by getting His favours.

Wuḍū': An ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqīn: Perfect and absolute faith.

Yathrib: One of the names of al-Madīnah.

Z

Zakāt: Charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved weath).

Zakāt al-Fiṭr: An obligatory charity by the Muslims to be given to the poor before the Prayer of *ʿĪd al-Fiṭr*.

Zamzam: The sacred water inside the *ḥaram* (the grand mosque) at Makkah.

Zanādiqah: An atheist, a heretic.

Our Call to the Ummah

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (ﷺ), without *tahrif* (distortion), nor *ta'wil* (figurative interpretation), nor *tamthil* (making a likeness), nor *tashbih* (resemblance), nor *ta'til* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (ﷺ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (ﷺ) with love that is permitted by the *Shari'ah*. 'Imrān Ibn Ḥusayn (رضي الله عنه) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."¹

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāṭibī (d.790H) - رحمه الله - said, "The *Salaf al-Ṣāliḥ*, the Companions, the *tābi'in* and their successors knew the *Qur'ān*, its sciences and its meanings the best."²

[4]: We despise 'ilm al-kalām (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsir* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (ﷺ), except that which has been confirmed from Allāh or from His Messenger (ﷺ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries

¹ Refer to *al-Kifāyah* (p. 15) of al-Khaṭīb al-Baghdādī.

² Refer to *al-Muwāfiqāt* (2/79) of al-Shāṭibī.

of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *aḥādīth*. 'Abdullāh Ibn al-Mubārak (d.181H) - رَحِمَهُ اللهُ - said, "The authentic *aḥādīth* are sufficient and the weak *aḥādīth* are not needed."¹

[7]: We do not perform *takfir* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'ān* is the Speech of Allāh, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (سُبْحَانَهُ وَتَعَالَى), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this."² 'So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked."³

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

¹ Refer to *al-Jāmi' li-Akhlaq al-Rāwī* (2/159) of al-Suyūfī.

² From a *fatwā* by the Committee of Major Scholars dated: 11/16/1417H, (no. 18870). It was signed by al-'Allāmah 'Abd al-'Azīz Ibn Bāz, Shaykh 'Abd al-'Azīz Ibn 'Abdullāh Āl al-Shaykh, Shaykh 'Abdullāh Ibn 'Abd al-Rahmān al-Ghudayyān, Shaykh Bakr Ibn 'Abdullāh Abū Zayd, and Shaykh Ṣāliḥ Ibn Fawzān al-Fawzān.

³ From the words of Shaykh Ibn Bāz in *al-Furqān* magazine (issue no. 14, p. 15).

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'¹

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (ﷺ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islāmic education from the start - without any influence from the disbelieving western education.'²

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allāh (ﷺ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (ﷺ).

¹ From *Fiqh al-Wāqī* (p. 49) of al-Albānī.

² From *Fiqh al-Wāqī* (p. 51) of al-Albānī.

[17]: Our *da'wah* and our '*aqidah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *dinār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ اللهُ، "The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from."¹

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

These are glimpses into our '*aqidah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

¹ Refer to *al-Muḥaddith al-Fāṣil* (p. 416) and *al-Kifāyah* (p. 21) of al-Khaṭīb.

This image shows a full page of a handwriting practice worksheet. It consists of multiple rows of horizontal dotted lines spaced evenly down the page, providing a guide for letter height and placement. The background is plain white, and there are no margins or additional markings.

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THE KEYS TO HAPPINESS

Imām Ibn Al-Qayyim

Happiness is something that every human desires and pursues, but people have different opinions about what happiness truly is and how it is actually achieved. Some believe it is attained through wealth, some believe through fame and some believe through position; there are numerous theories concerning this.

With an estimated 350 million people currently affected by depression, happiness continues to be elusive to a significant number of people. Therefore, a vital question is: what are the keys to happiness?

Imām Ibn al-Qayyim tackles this question in this book and mentions a number of ways to attain happiness in light of the Qur'ān and the Sunnah, starting with the fundamental of all fundamentals, which is Tawhīd (Islamic Monotheism). He explains what happiness is and he clarifies the way to attain it.

Al-'Allāmah Muḥammad Amān al-Jamī mentions some explanatory comments to the tremendous words of Imām Ibn al-Qayyim.